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INTRODUCTION.

INTRODUCTION.

GOVERNMENT of India's communication to the Jaipur Durbar on the subject of Census of 1911 :—On receipt of the official *communique* directing the Census of 1911, the Jaipur Durbar appointed me the Census Superintendent of the Jaipur State. It may not be out of place to mention that this arduous, responsible and useful duty I had to undertake for the third time, having acted in that capacity at the Censuses of 1891 and 1901.

DATE AND TIME OF CENSUS.

The Census of 1911 was taken on March 10th, 1911. This is the fourth regular census in the Jaipur State. The first regular census was that of February 1881, immediately after the accession of His Highness the Maharaja. The second census was taken on February 27th, 1891, and the third on 1st March 1901.

CENSUS ARRANGEMENTS.

The programme of operations advised by the Government of India was adhered to throughout, from the beginning to the last. Special arrangements were made to secure synchronous and correct enumeration, the area to be censused being the same as on the former occasions. The portion under the Railway authorities was censused by their officials and the figures added to the Jaipur figures. After the enumeration a very big office was organised at Jaipur, which was one of the chief centres of the Rajputana Census, where several States, as before, worked out their Census results, under the guidance of the Provincial Census Superintendent, Rajputana and Ajmer-Merwara, who was ever ready with his kind personal help and direction.

Tewari Din Dayalji, who also acted with me as Census Superintendent, and had the experience of the last two censuses, visited important centres, where he checked the preliminary work and instructed the enumerators and other Census officials on the spot.

DESPATCH OF THE PROVISIONAL TOTALS.

After the final enumeration on the night of March 10th, 1911, the most important thing was to get the totals from all the charges into which the Jaipur State was divided for Census operations, and this was done with all possible expedition by means of telegraph and Sawars.

The totals were thus received at head-quarters by the evening of March 13th, 1911. On the following morning they were communicated to the Provincial Census Superintendent, Rajputana, by telegram.

ABSTRACTION AND COMPILATION OF THE CENSUS RESULTS OR STATISTICS.

The number of tables to be compiled were nineteen. It would appear by a perusal of the second volume of the report, which has the Imperial Tables alone, that this work required a great amount of labour and very careful

working. All this was done successfully by His Highness' officials and a great number of the young people who have received training at His Highness the Maharaja's College.

The abstraction and compilation of the Imperial Tables took a considerable time.

VISITORS TO THE CENSUS OFFICE, JAIPUR.

It is a great pleasure to remark here that amongst the visitors to our office, were the Hon'ble Mr. Gait, the Census Commissioner for India; Mr. Kealy, M.A., I.C.S., the Provincial Census Superintendent for Rajputana and Ajmer-Merwara; the British Resident, Colonel H. L. Showers, C.I.E., C.S.I., now Resident at Nepal; and the Prime Minister, the Hon'ble Nawab Mumtaz-ud-daula Bahadur, Jaipur State. Of these Mr. Gait inspected our offices only once, while the rest came several times. Mr. Kealy took special interest and guided our operations at all the stages of the Census work.

APPRECIATION BY THE GOVERNMENT OF INDIA.

I may be pardoned if I quote here the following remarks of the Provincial Census Superintendent of Rajputana and Ajmer-Merwara in his letter No. 1700, dated Mount Abu, the 2nd November 1911:—

"That (para. 2 of the Census Commissioner's letter No. 1688, dated the 30th October 1911), is gratifying to both you and me, as the figures of Tables XVII and XVIII are correct, only seven persons are not sect returned. I congratulate you on the efforts taken to ensure a correct return of the exact sects in column 4 of the schedules which have proved too successful."

In presenting the Rajputana Census report to me, the Provincial Census Superintendent (E. H. Kealy, Esq., M.A., I.C.S.) remarks on the first page of the book over his signature, as follows:—"Presented to Munshi Gobinda Sarana as some slight recognition of his excellent work as Local Census Superintendent, Jaipur State, in the Census of 1911."

I may also be permitted to insert here the following extracts from Mr. Kealy's report regarding the Jaipur Census work:—

"Thanks are also due to the Jaipur Durbar for placing at the disposal of the other States, as in 1901, large and suitable buildings for their abstraction and compilation offices which were assembled at these centres."

"Munshi Gobinda Sarana, of Jaipur (who was ably aided by his assistants, Pandit Din Dayal Tewari, Pandit Bisvesvar Nath Chaube and Maulvi Siraj-ud-din Ahmed), worked as Superintendent both in 1891 and 1901, and the experience thus gained by them was invaluable, both to the Durbar and to myself."

"I am also especially indebted to Munshi Gobinda Sarana for his very full and interesting notes on the various castes and other multitudinous questions on which information is collected at a Census."

I further add that the Hon'ble Sir Eliot Colvin, the Agent to the Governor-General in Rajputana, personally handed over first class sanads to Pandit Din Dayal Tewari and to my assistants, Pandit Bisvesvar Nath Chaube and Maulvi Siraj-ud-din Ahmed, and to me, at a garden party held at the Jaipur Residency, in recognition of the Census work done by us.

ACKNOWLEDGMENTS.

In conclusion, I cannot help expressing my heart-felt gratitude to Mr. Kealy, the Provincial Census Superintendent of Rajputana and Ajmer-Merwara, and to the Hon'ble Nawab Mumtaz-ud-daula Bahadur, Prime Minister, Jaipur State, to whose invaluable assistance and interest, the success of the Census work is solely due. Pandit Suraj Narayanjee, M.A., Munsarim Samod and Munshi Nanag Ramji, B.A., LL.B., Judge, Civil Court, Jaipur, in addition to their responsible duties, devoted a good deal of their valuable time in helping me with interest and zeal.

The Census staff of my office worked with zeal and vigour from the beginning to the end.

Shastri Balchandra and my assistants, Pandit Bisvesvar Nath Chaube and Maulvi Siraj-ud-din Ahmed, gave me material help.

Munshi Ram Lal Bhargava, Deputy Superintendent, Census Office, and my Head Assistant, Lala Ajodhya Prasad, and Head Clerk Babu Bishnu Chandra Banerji, were indefatigable in their labours. Upon their shoulders fell the chief brunt of compiling all the statistics which were compiled with great accuracy and despatch. Their work merits special recognition.

Munshis Narayan Prasad, Lallu Singh, Hari Narayan and Hamid Husain acted as Room Inspectors, when the Census returns were being compiled. They worked very satisfactorily.

I take this opportunity to express my gratitude to all the Nazims, Tehsildars and other State officials, too numerous to be detailed here, without whose hearty co-operation the successful working of the census would have been next to impossible.

It gives me great pleasure to record my hearty acknowledgments to Major Fisher, I.M.S., Superintendent, Medical Department, Jaipur, Mr. C. E. Stotherd, M.I.C.E., Superintending Engineer, Jaipur State, and the Rev. Andrew R. Low, M.A., of the Presbyterian Mission, Jaipur, for their prompt help, most kindly given on all occasions.

Lastly, my thanks are due to Babu Ram Lal Sen, President, Municipal Committee, Jaipur City, and his assistant, Mir Abdul Jalil, for their conducting the census of the city and environs with great credit.

Kumadan Khurshed Ali Khan, of the Jaipur Army, was most useful in doing the census of the army at Jaipur.

COST OF THE CENSUS.

The cost of the Census of 1911 will be about Rs. 50,000. Every economy was exercised, and a lot of work was done by unpaid officials.

CHAPTER I.

The Distribution of the Population.

CHAPTER I.

I. GENERAL DESCRIPTION OF THE STATE.

BOUNDARY.

The State of Jaipur is situated in the North-East and East of Rajputana.

It lies between 25° 41' and 28° 34' N. Latitude and between 74° 41' and 77° 13' E. Longitude.

Its boundaries are—

On the North, Bikaner, Loharu and Patiala; on the West, Bikaner, Jodhpur, Kishangarh and the British District of Ajmer; on the South, Udaipur, Bundi, Tonk, Kotah and Gwalior; and on the East, Karauli, Bharatpur and Alwar.

The district of Kote Kasim lies close to the Rewari Tehsil of the Gurgaon district in the north-east of the State.

HISTORY.

The land of the Jaipur State is replete with classical Kshatriya associations. It was known by the name of Matsya Desha in the Vedic age. Matsya was a race of warriors. In Rigveda (7-18-6) it is mentioned that they fought against king Sudas. The Shatapatha Brahman mentions one king Dhvasana Dvaitavana, king of Matsyas, who performed the horse sacrifice (xiii. 5-4). Manu calls it along with the neighbouring tracts of Kurkshetra, Braj (Surasen), and Panchalâ as Brahmarshi Desha, the land of Brahman sages. The name also frequently occurs in Mahabharat, and the Pandavas passed their days of exile in Bairât, a place in Jaipur territory, at a distance of 48 miles from Jaipur. Bairât is also known as the place where Asoka issued his famous edict to monks.

The rulers of Jaipur trace their descent direct from the Sun, and their earliest ancestor is Sri Ram Chandra, the deified king of Ayodhya. They are called Kachhwahas from Kush, the second son of Rama. Kush migrated from Ayodhya to Rohtas on the Sone River.

Raja Nal, another distinguished personage of the house, founded the kingdom and city of Narwar in Central India (Nishâd was the name of his kingdom), and is immortalised in the famous Sanskrit poem by Kalidas, called "Nalodayah." The family continued to reign for 33 generations.

The above is a peep into the classical history of this ancient land.

In 967 A.D. we learn that Dhola Rai, the son of Sarah, laid the foundation of the present State of Jaipur at Amber. At that period the land called Dhundhar was owned by petty Rajput Chiefs and powerful Minas, who acknowledged the paramount sway of the Tanwar kings of Delhi.

Dhola Rai was succeeded by a number of warrior kings. The famous poet Chund recounts his chivalry in his poetic history of the Emperor Prithvi Raj, called Prithvi Raj Rasa. His name is well known in the history of Rajputs, and he held a very conspicuous place in the court of the Chohan Emperor of Delhi, whose sister he married. He defeated Shahabuddin Gori in the Khyber Pass and followed him to Ghazni.

Other important characters in the later history of Jaipur are :—Maharaja Man Singh (1590—1615), a brilliant statesman and soldier of the Mogul period, whose extraordinary military tact and genius excited the venomous jealousy of the great Mogul, Mirza Raja Jai Singh (1622 to 1668), who took prisoner Sivaji, the greatest living foe of the Emperor Aurangzeb, and terror of his age. Sawai Jai Singh (1700—1744), who was invested with the title of Sawai by the Emperor, designating his superiority over all his contemporaries, a distinction still enjoyed by the rulers of Jaipur. He made Jaipur the capital of the State in 1728. He was a great patron of art, literature, astronomy, and mathematics. His astronomical observatories are to this day the monuments of his stupendous scientific pursuits. Sawai Jagat Singh (1803—1818), during whose reign treaties with the British Government were concluded. Sawai Ram Singh, who came to the throne in the year 1835, was a wise ruler, and did splendid service during the Mutiny, for which the British Government rewarded him with the grant of the district of Kote Kasim. He was an intelligent and wise ruler. He reigned from 1835 to 1880, and gave to the people all the invaluable and precious blessings derived from the advancement induced by the union of the east and west.

The present Ruler is Major-General His Highness Saramad-i-Rajabai Hindustan Raj Rajendra Sree Maharaja Dhiraj Sir Sawai Madho Singh Bahadur, G.C.S.I., G.C.I.E., G.C.V.O., LL.D. (Edinburgh), Member of the First Class of the Order of the Crown of Prussia. Long may he live. He has worthily followed in the footsteps of his adoptive father. His Highness is loved by his people for his numerous benevolent acts of charity and the warm interest he takes in their welfare. He was born in 1861 and ascended the throne on 29th September 1880.

ADMINISTRATIVE UNITS.

The writer cannot help mentioning at the outset that, after the completion of the preliminary Census operations in 1911, the State is now divided into twelve units instead of eleven units shown in the Census Tables.

Amber, the ancient city, is now the head-quarters of a separate Nizamat or District. Since this division was officially announced a bit too late for census purposes, the old division has been retained.

GEOLOGY.

The Aravali Hills, which divide the whole of Rajputana into two main divisions, run in a line from south-west to north-west. They properly terminate near Khetri, in Shekhawati of the Jaipur State, although their ramifications may be traced up to Delhi.

Mount Abu, 5,650 feet above the sea, is situated close to the south-western portion of the series, and is the highest point between the Himalayas and the Nilgiris. The two main divisions of the country thus formed are the north-west and the south-east. The midland country of Rajputana is near Ajmer, where the Aravalis break up, and here is a broad open tableland which embraces Jaipur. From Ajmer the Aravalis run in a north-easterly direction. This natural line gives us two kinds of soils roughly. The country on the north and west is sandy and that on the south and east is more favoured than the other. Jaipur, therefore, has a soil very diversified in character.

It possesses low hill ranges, open country and forests. In several parts there are very fertile tracts and long stretches of rich soil. There are also extensive sandy wastes.

The land is watered by the drainage of the Vindhya carried north-eastward by the Banas through the southern portion of the State. The city of Jaipur lies among groups of hills more or less connected.

RIVERS.

The south-eastern division of Rajputana has some important rivers.

In the south is the Banas, which is the chief tributary of the Chambal and flows through the district of Sawai Madhopur in the Jaipur State. The Banas is the principal river of Jaipur and Rajputana. It rises near the fort of Kumbhalgarh in the Aravalis. All the waters of the south-eastern slopes of these hills as well as the Mewar plateau run into this river. Its chief tributaries in the Jaipur State are the Mashi, the Dhil and the Morel.

In the east is the Banganga, which flows through a great portion of eastern Jaipur, and then passing through the States of Bharatpur and Dholpur and the district of Agra, it joins the Jumna.

The Sabi and Sota, dry except in the rains, are streams, running through the Nizamats of Sawai Jaipur and Torawati.

In the west the Mashi, which rises somewhere in Kishungarh, runs through the Nizamat of Sambhar and joins the Banas in Tonk.

In the centre are:—

The Amanishah Nullah. It takes its rise near the hills at Jaipur, and flowing through Sanganer, it joins with the Dhundh near Goner.

The Bandi has its rise near the source of the Amanishah Nullah. It flows through Kalegh and joins the Mashi at Chhatarpura.

The Dhond. It rises near Achrol and flows through a great portion of the Nizamat Sawai Jaipur and unites with the Morel near Boochara.

LAKES.

The greatest supply of salt for India is obtained from Sambhar Lake, which is owned jointly by Jaipur and Jodhpur.

There are besides numerous artificial lakes of fresh water, of which 222 have been built by the Jaipur Government.

The chief of these are:—

- | | |
|--|-------------------------------|
| 1. Bund Fatch Sagur-Trishgaon. | 11. Bund Ramgarh. |
| 2. Ryser Khair Masonry Dam. | 12. Bund Chandsen. |
| 3. Moran Sagur. | 13. Bund Hingonia. |
| 4. Kalegh Sagur. | 14. Dhil Bund. |
| 5. Tori Sagur. | 15. Chandlai Bund. |
| 6. Bund Madho Sagur Garowli. | 16. Ramsagar Ganor. |
| 7. Boochara Bund. | 17. Kiraol Sagur. |
| 8. Bund Binouri and the Lewali Supply Cut. | 18. Neota Bund Ram Sagur. |
| 9. Chaparwara Sagur. | 19. Lamba (large) Hari Singh. |
| 10. Saithal Sagur. | 20. Ram Sagur Malarna Chaur. |
| | 21. Hingonia Weir and Bund. |
| | 22. Banganga Weir and Canal. |

SOIL AND GENERAL AGRICULTURAL CONDITIONS.

There is a diversity of character in the general nature of the soil, but it may be generally termed sandy throughout the north.

Shekhawati is almost all sandy, but its Singhana portion is very fertile and rich. The sandy tracts always yield only one crop. There, if it rains too much, the crop withers, while rain in suitable quantities and at intervals is just what is wanted for the good growth of the crop. This crop consists chiefly of Bajra, Mung and Moth. In the Singhana portion of Shekhawati, however, the soil is black, and here are grown in winter, if there are good and timely showers, rich crops of wheat, barley and gram. The soil is also suitable for growing opium and cotton, which are cultivated, though very little.

The soil along the east and south of the capital is black or rich. Here there are two crops. Jowar, Maize, Cotton and Til are grown during the rains; while the winter crops are wheat, barley, gram, sugar-cane and poppy. Rice of a very inferior quality is also raised a little in the district of Gangapur in the east.

Forests.—The hilly tracts are covered with forests, and in the Jaipur State they cover an area of about 283 square miles. In the Nizamat of Sawai Jaipur and Sawai Madhopur there are reserved forests. Very little valuable timber is obtained here.

NATURAL DIVISIONS.

The Government of India have divided India into a number of natural divisions or metereological tracts, and they are recognised as the standard natural divisions.

Jaipur State, according to that scheme of classification, falls into two natural divisions :—

- (1) The north-west dry area ; and (2) the Central India plateau.

The parts of the State to the north-west of the Aravali Hills are in the north-west dry area.

Its general character is—that a great part of its surface is covered with sands and alluvium, through which small exposures of older rocks protrude. Vegetation has been destroyed over large areas by alkaline salt efflorescence.

The average rainfall is 20·51, the highest is 33·38 and the lowest is 6·27.

The winter rain commences in November and December and ends in January and February.

The amount of the average rainfall in winter is 1·10. The whole area is extremely dry. The average temperature is 62·4 in cold season, 83·9 in hot season, and 84·9 in rainy season.

The Central India plateau lies between the Aravali and Vindhya Hills and the Gangetic plain.

A very great portion of the Jaipur State lies on the north-east of the Aravalis, and is therefore situated in the above tract. It is influenced by the

coldweather storms of Northern India, and the occasional light rain during winter months is due to it. Thunder and hail often accompany these storms and sometimes damage the crops greatly.

RAINFALL.

The total rainfall during the last decade is 204·16.

The rains generally commence about the middle of June and continue until October.

The following statement shows the variation of the rainfall by Nizamats, from which we learn that the rainfall is very irregular and variable.

Statement of Rainfall.

Name of Nizamats.	1901.	1902.	1903.	1904.	1905.	1906.	1907.	1908.	1909.	1910.	REMARKS.
Bandikui	21 6	19·77	22 21	32 82	6 11	18 01	17 18	32 91	28 70	22 63	
Dausa	14·90	15 81	23 87	25 61	5 31	21·08	17 05	25 81	19 71	23 63	
Gangapur	16 80	33 10	27·53	35 11	10 10	21 85	20 87	35 07	27·22	25 14	
Hindaun	21 20	23·15	26·44	38 52	9 34	18 72	14 83	35 30	27 63	30 54	
Kote Kasim	Not available.						10 12*	22 83	27 38	27 13	* From March 1907.
Malpura	14 87	11·28	14·85	23 67	7·75	13 40	28 76	36 90	25 69	21 81	
Sambhar	12 02	13 27	21·01	18 15	5 37	16·36	10 03	21·97	27·58	11 36	
Sawai Jaipur	15 66	18·71	23 39	24·81	4 73	13 02	18 47	36 55	25 96	17·18	
Sawai Madhopur	17·11	28 14	31·32	45 03	7 87	19 83	28 51	47·72	25 54	27·71	
Shekhawati	3 65	8 52	16 09	11·35	8 31	13·26	9 59	29 84	24 25	17 57	
Torawati	12 00	17·25	20 15	24·74	3 32	13 86	11 51	34·44	23·32	15·00	

HEALTH.

The Jaipur State cannot be said to be situated in an unhealthy tract. Plague, however, which has now taken a very unwelcome footing in almost every part of India and claims its due share of victims, whether in the hot or cold months, just as it chooses, cannot be called unknown in Jaipur. The general health is good all the year round, except at the commencement of the seasons and after the rains. The winter, which is not severe, is very bracing and delightful and pretty cool. People sometimes catch cold, but as far as is known, affections of the chest organs are not very common. February is said to be the month, when there are the lowest mortality and the least sickness in Jaipur city and the territory throughout.

THE SEASONS.

The Hot season commences in March and April. In May the glare of the sun is very strong and the eye-disorders are ascribed to this. The rains and the high humidity which they generate are productive of a good deal of sickness, and in August, it is said, there is the highest mortality in the State. Dysentery and diarrhoea and diseases of the skin are very common. Wounds heal badly, unless treated antiseptically. The bright sunshine, which precedes winter, brings us to the threshold of the most delightful weather, and then disease is less visible.

AGRICULTURE.

The land cultivated directly by State agencies is called the Khalsa portion of the State, while that under the Jagirdars, Mamlaguzars, Inamies and Udakis is not looked after by the State officials. Agricultural statistics, therefore, are not available for the whole of the State.

Large plots of land in Shekhawati do not come under the plough every year. This is due to the want of cultivators and the very low fertility of the soil. The other portion of the State near the water-courses and rivers and artificial tanks, is really a well-favoured region and yields magnificent harvests.

IRRIGATION.

The total area irrigated is about 33 per cent. No information is available about the number of wells and other sources of irrigation in the whole of the State, besides those (222) already mentioned above, which are directly under the State Public Works Department.

The expenditure on these irrigation works since 1868 up to the year 1910, (capital account) is Rs. 66,29,939-15-7.

The most important of these are :—

The Ramgarh bund in Nizamat Sawai Jaipur.

The Tordi Sagar bund in Malpura.

The Boochara bund in the Torawati Hills.

The Kalak Sagar to the north-west of the capital.

The Fateh Sagar in the Hindaun Nizamat.

The revenue from this branch of the Public Works up to the year 1910 is Rs. 88,53,028-3-3.

In connection with a census note, it would not be out of place to mention that the tracts adjoining these irrigation works are all now malarious, and affect the well-being of the people.

II.—AREA, POPULATION AND DENSITY.

The area of the State is 14,527·75 square miles. Somewhere it is said to be 15,579 square miles, but as the details of the units which gave the latter figure are not available, the former figure has been adopted at the present census as well as at the preceding ones.

Jaipur, on the score of its area or extent, is placed fourth in Rajputana, while Marwar heads the list, Bikaner and Jaisalmere coming second and third. These States lie in the natural division of India, called the "North-west Dry area. Jaipur is the first in the States of Rajputana, situated in the Central India plateau and Udaipur or Mewar comes next, Mewar having an area of 12,753 square miles.

The statement given below gives the total area of the State as well as of the several census units or administrative divisions of the State :—

Name of Nizamat.						Area in square miles.
Jaipur State	..	..	..	..	..	14,527.75
Jaipur City	..	..	..	..	..	3
1 & 2. Bandikui and Dausa	..	..	..	..	..	1,088
3. Gangapur	..	..	..	..	..	277
4. Hindaun	..	..	..	..	..	674
5. Kote Kasim	..	..	..	..	..	62.75
6. Malpura	..	..	..	..	..	1,460
7. Sawai Jaipur	..	..	..	..	..	2,392
8. Sawai Madhopur	..	..	..	..	..	1,774
9. Sambhar	..	..	..	..	..	1,597
10. Shekhawati and Thikanas	..	..	..	..	..	3,696
11. Torawati	..	..	..	..	..	1,500

Of the above eleven divisions thus formed, it will be noticed that Shekhawati and the Thikanas under it, occupy a very large space. Then comes Sawai Jaipur, which, owing to the large extent of its area, has lately been broken up into two Nizamats or administrative units.

Since this partition of the former Nizamat of Sawai Jaipur into two Nizamats, namely, Sawai Jaipur and Amber, took place after the census of 1911, for the census purposes, the old scheme has been adhered to.

It should be borne in mind that the boundaries of the various Nizamats are not definitely demarcated and defined.

AREA.

A general idea of the comparative extent of the Jaipur territory may be obtained from the figures given below, where the areas of Jaipur, a place in India, and a country in Europe are shown :—

Jaipur (Rajputana, India)	... 14,527.75.
Denmark (Europe)	... 14,840.
N.-W. Frontier Provinces (India)	... 16,466.

A survey of the map of the State shows that by far the largest portion of the territory is covered by the two northern districts or Nizamats, Shekhawati and Torawati.

The Nizamat of Shekhawati has the largest area in the State, and Kote Kasim has the least. All the other districts have areas more or less approaching one another.

The Nizamat of Sawai Jaipur has lately been broken up into two Nizamats, and therefore has now lost its proud position, as coming next to Shekhawati in order of size.

POPULATION.

The total population of the Jaipur State enumerated on the night of the 10th March 1911 is 2,636,647 (13,85,750 males and 1,250,897 females). In the census of March 1901, the population of the State was 2,653,666, and in the one preceding it, namely, that of the year 1891, it was 2,823,966. It will thus be seen that the first of the last three decades records more population than the succeeding ones.

A decrease in the present census as compared with the last, amounts to 22,019 or 8 per cent.

This enumeration or census of 1911 does not present a very gratifying picture, because instead of an increase, as might have been expected, we have to record a decrease.

In the year 1901 a very large decrease in the population fell to the lot of the State. But fortunately the last census indicates only a slight decrease when compared with the census taken a decade ago.

In the natural course of events, if all had gone on well, the State under the benign rule of His Highness the Maharaja, who employs all his means for the well-being of his people, the population would have made a steady increase, but that relentless scourge, the plague, exacts its annual toll in almost all the districts of the State, and a decrease in numbers is the unhappy result.

The following table gives the population of the different Nizamats:—

Nizamats.						Population.
Jaipur State	.	..	..	..	..	2,636,647
Jaipur City	..	..	..	..	..	187,098
Bandikui	.	..	.	..	..	9,499
Dausa ..	..	..	..	..	..	312,498
Gangapur	..	..	..	..	..	72,085
Hindaun	.	..	..	..	..	185,245
Kote Kasim	..	..	..	..	..	18,267
Malpura	..	..	..	..	..	135,455
Sambhar	..	..	..	..	..	172,468
Sawai Jaipur	..	.	.	..	..	484,024
Sawai Madhopur	..	..	..	.	.	306,387
Shekhawati	.	..	..	..	..	200,057
Thikanas	..	..	..	..	..	368,119
Torawati		..	..	..	..	215,445

It will readily be perceived from the above, that the Nizamat of Shekhawati, with its wealthy Thikanas, gives the largest number of people dwelling in it; but considering the area it embraces, it cannot be said to be the most populous district.

Next to it, comes Sawai Jaipur, being the district in which the capital of the State is situated. Then follow the Nizamats of Dausa, Torawati and Sawai Madhopur in the order of their numerical strength. The Nizamat of Bandikui is placed last.

The total population of the State is greater than that of Denmark in Europe and the North-West Frontier Provinces in India according to the figures of the Census of 1901, when, in the Rajputana Census Report, it was recorded that "of the States in Rajputana, Jaipur contains the greatest number of inhabitants."

DENSITY BY NIZAMATS.

The following figures show the density for Nizamat per square mile :—

Nizamat.					Density per square mile.
Jaipur City	..	..	..	..	45,699
Bandikui and Dausa	..	..	..	..	296
Gangapur	..	..	..	..	260
Hindaun	..	..	..	..	275
Kote Kasim	..	..	..	..	295
Malpura	..	..	..	..	93
Sawai Jaipur	..	..	..	..	202
Sawai Madhopur	..	..	..	..	116
Sambhar	..	..	..	..	108
Shekhawati and Thikanas	..	..	..	..	178
Torawati	..	..	..	..	163

The above table shows the number of people to the square mile.

It has been found that it varies according to the opportunities of employment in industrial centres, the nature of the soil, facilities for irrigation and transport of products, rainfall, salubrity of the climate, and other similar causes.

This table is also useful in making it clear, which part has a thin, fair or denso population. But in this connection it is necessary to remark that no absolute standard of normal, fair or over-population can be laid down. All this depends on local conditions or the features of a certain tract of the land.

A glance at the map of Jaipur and the table under reference will show that the parts of the State lying in the north-west dry area, have a less density than those in the Central India plateau.

Malpura has the lowest density on account of its being situated in a forest and hilly tract with a very unhealthy climate.

Sambhar comes next on account of its unwholesome and insalubrious climate. It is actually a place where salt is manufactured, and the only people, who live there, are the administrative agencies, the workers of the salt, and other people necessary for the composition of a salt-manufacturing centre.

Torawati, which is in the North-west dry area, and embraces a very large portion of the land of the State, shows a higher density than Sambhar. It has a density of 163 per square mile. Then follows Shekhawati, which has a density of 178. The Nizamats of Shekhawati and Torawati are in the deserts, very few people live there; most of the wealthy people, now generally classed with Marwaris, have their family-homes in these places which they visit very seldom. The soil is very poor and yields only one crop, even most of the agricultural people, after harvesting the crop, leave their homes and earn their livelihood in places far or near as unskilled labourers or artizans. There are no valuable land products and therefore no railway facilities can improve the situation. Excluding Jaipur city, the most favoured parts as regards density are the Nizamats of Bandikui and Dausa with a density per square mile of (296), Kote Kasim (295), Hindaun (275), Gangapur (260), and Sawai Jaipur (202). These Nizamats, as is quite manifest, are in the Central India plateau, and are marked by all the natural characteristics peculiar to this natural division. The soil is good, and irrigation works and railway communication have given them a fair density.

Jaipur City.—The capital of the State, being the seat of His Highness the Maharaja Sahib Bahadur and his court with all the principal offices of the State, is placed at the top of the table. It has an area of 3 square miles and a density of 45,699 per square mile.

III.—TOWNS AND VILLAGES.

DEFINITION.

Town includes :—

1. Every municipality, together with the civil lines, if any, not actually included within the municipal limits.
2. Every cantonment.
3. Every other continuous collection of houses inhabited by not less than 5,000 persons, which the Provincial Census Superintendent may decide to treat as a town for census purposes.

In Native States, where there are no municipalities, this definition will have to be extensively applied. The above definition presupposes that there are very few towns in Native States, which have municipalities, and this is quite true.

Jaipur city, which is the capital town of the State, enjoys a well organized municipality. There are 38 towns altogether in the State including Jaipur city. Jaipur city alone possesses a municipality. It may be interesting to many to state here, that the sanitation and conservancy of the other towns is supervised and conducted by the leading members of the community. The number of towns in the State is exactly the same as it was in the year 1901. Of the 38 towns, 8 are very small, i.e., they returned a population below 5,000. Since at the previous censuses they were treated as towns, they have therefore been included in the number. They are Uniara, Niwai, Todarai Singh, Bamanwas, Chaksu, Shahpura, Samod and Manoharpur. The population of these towns varies between 2,094 and 4,730. They have been raised to the status of townships, because they are either the head-quarters of the head revenue officers or the residential seats of wealthy big Thakurs. They possess urban characteristics. Then come towns of the middle size. They are—Sambhar,

Lachhmangarh, Sawai Madhopur, Hindaun, Khandela, Chirawa, Udaipur, Khetri, Todabhim, Koteputti, Bissau, Lalsot, Sri Madhopur, Chomu, Malpura, Surajgarh, Nimkathana, Mandawa, Baswa, Bairat, Singhana, Naraina, Dausa and Gangapur. Some of these are the Nizamat towns, or are either Tehsils, or country-seats of Thakurs. Their population varies from 5,036 to 10,828.

The towns of very large size are six including Jaipur city, which has a population of 137,098. They are Jaipur City, Sikar, Fatehpur, Nawalgarh, Jhunjhunu and Ramgarh. The population of these first class towns, excluding Jaipur City, varies from 11,556 to 22,317.

Jaipur City is the capital and all the chief courts are located here. His Highness the Maharaja also lives here with all his courts, and people of all crafts and professions gather round his court.

Sikar is the chief seat of administration of Sikar Thikana, and is a very flourishing and progressive town. It has a wholesome climate and all occupations are represented here.

Jhunjhunu is the district town of Nizamat Shekhawati.

Nawalgarh is a place where there are a number of traders.

Fatehpur and Ramgarh are very well known throughout Rajputana as very wealthy towns, where the biggest Seths live. There are several places in the Jaipur State called Ramgarh, but this Ramgarh is named Sethon-ka Ramgarh, on account of its opulent and rich inhabitants.

The first three Subsidiary Tables appended to this chapter will explain the important characteristics of towns.

Subsidiary Table I shows the classification of towns according to their size and variations since 1881.

Subsidiary Table II shows the distribution of towns in the different Nizamats with their population.

Subsidiary Table III gives the distribution of population between towns and villages.

DEFINITION OF A VILLAGE.

Village denotes the area demarcated for revenue purposes as a mauza, provided that where such a village or a part of a village forms part of the area of a town, such village or part of a village is included in the town, the remaining part, if any, being treated for census purposes as a village.

A village includes all the hamlets situated within the area of the revenue mauza.

Forest tracts not included within the boundaries of a revenue mauza are entered as separate villages, the boundaries being those recognized by the Forest Department.

The above is the definition of a village as prescribed by the Census Commissioner.

It may not be out of place to mention at the outset, that in the Jaipur State, all the tracts which are actually separate entities called villages, are treated as villages. There is no village which forms part of a town.

In most towns, however, the adjoining land is cultivated by agricultural people, who live in the town or near it.

A village register is compiled in Hindi, which is published separately. It is very useful for revenue purposes. It also shows the distribution of population by religions.

The number of villages in 1901 was 5,735 and the number in 1911 is 5,765, thus giving an increase of 30 villages.

The Subsidiary Table IV, attached at the end of this chapter, shows the distribution of villages by Nizamats with their population and variations since 1891.

Subsidiary Table V gives the number per mille of the total population of each region who live in towns.

It will be seen that the largest number of villages are in the Nizamats Sawai Jaipur and the least in the Nizamats Bandikui.

The Subsidiary Table VI, mentioned above, is a comparative statement, and shows the variations of rural population since 1891. The total rural population shows an increase of 13,119 in 1911 against 1901.

But considering the figures of the three consecutive censuses since 1891, there is a decrease in the village population of 133,520, which clearly sets forth that, notwithstanding the lapse of two decades, the numerical strength of the rural population has not yet regained its former position, as the ravages of famine and plague in 1910 were very virulent.

VILLAGES ARE OF VARIOUS SIZES.

About 78·8 per cent. or 4,547 villages have a population of less than 500 persons against about 79 per cent. in 1901.

About 78·2 or 13·5 per cent. as against 12·5 in 1901, contain a population of persons between 500 to 1,000.

About 7 per cent. of the villages contain a population of more than 1,000.

About 5 per cent. of the villages have a population under 2,000, and of the rest about 2 per cent. have a population exceeding 2,000. From this it is manifest that a very large number of villages return a population not exceeding 500 and only 2 per cent. of the villages have a population exceeding 2,000. These are mostly in the fertile tracts of the various Nizamats.

It will be observed from the above that the number of villages with a population of under 500 has decreased during the last ten years, and the number of those with a population of 500 to 2,000 has increased, which shows that the villages are growing in population and becoming larger. We find, further, that the least inhabited villages are generally situated in the forest and hilly tracts of Sawai Madhopur, Malpura, and the Thikanas. The inhabitants of these villages are generally Hindus of the castes Brahmans, Gujars, Jats, Ahirs and Minas. Other Hindu castes also pursue agricultural occupations, but they are proportionally less than those mentioned above. There are very few Mahomedans as compared with Hindus who carry on agriculture.

To sum up, the village population forms 84·3 per cent. of the total population, and about 16 per cent. are persons who live in towns.

IV.—HOUSES AND HOUSE-ROOM.

TYPES OF HOUSES.

Census definition of a house—

1. It means a building to which a separate number has been affixed.
2. In municipalities a house may be defined as any building separately assessed for municipal taxation.
3. In towns where there is no municipality, a house is the dwelling-place of one or more families, with their resident dependents and servants, having a separate principal entrance from the common way, compound, enclosure, etc.

For house-numbering, in rural areas, it was further said, that a house is to be defined as follows :—

A house is the building or buildings, or part of a building, or hut, occupied as a dwelling-place by one commensal family. (A commensal family means a group of persons, including their resident dependents and servants, if any, who live together and use the same *chulha*—*Ek hi chulhe ka paka khate hain*).

It will be seen from the above that the definition of a house, according to the Census Code for census purposes in a city or town, is based on the structural, not the social or commensal unit. A house in towns is the dwelling-place of one or more families, with their resident dependents and servants, having a principal entrance from the common way, compound, enclosure, etc.

A perusal of the above, and instructions received on the subject subsequently (*vide* No. 109, dated 7th June 1910), unmistakably show that both aim at making the family a criterion and not the building or the house.

The experience of the local authorities directs that to facilitate Census operations, it is most desirable that we should stick to the structural unit and not the family.

The conditions were more favourable for the successful and strict application of the definition in (a) rural than (b) in urban areas.

The following remarks are therefore worthy of note :—

1. If separate families inhabiting one and the same house are treated as occupying separate houses, the number of houses will be considerably swelled.
2. The style of architecture does not permit ease and simplicity in numbering the different portions of a house occupied by several families.
3. Most of the houses, both in rural and urban areas, are inhabited by more than one commensal family.
4. In rural areas it is more frequent to find one house in the exclusive possession of one commensal family alone, than in urban areas.
5. In many cases, it is difficult to find the actual number of the different commensal families residing within the four walls of a house. This very often happens among the well-to-do classes, both in urban and rural tracts, where they consider it disgraceful to let others know, that, being the children of one and the same parents, they have separate *chulhas*.

6. A Census enumerator cannot get easy access to the inside of a house, where Purda is observed, and therefore various parts of a building, housing different families, cannot be numbered inside. By the way, it may be remarked that there are no single rooms here occupied by more than one separate family.

The above remarks will show that the number of houses is considerably increased, as is manifest from the following figures of the censuses of 1911 and 1901:—

Towns and Villages.					Number of houses in 1911.	Number of houses in 1901.
Towns	..	..	..	..	97,333	70,153
Villages	..	..	..	..	5,00,100	326,248

This gives us an average of 4.4 persons per house for the whole State.

The average number of houses per square mile is 38.4 according to the figures of the last census.

Subsidiary Table No. VII gives a comparative statement showing the average number of persons per house and average number of houses per square mile, for the last four censuses, 1881 to 1911.

In connection with this chapter, the following information regarding the Types of Houses is also interesting:—

Houses built in the town and villages are not generally on a uniform plan. Their size and plan are, in most cases, regulated by the position, requirements and taste of the builder.

In villages generally they are of the same common type. The houses are mostly located and built on one portion of the village area, and are therefore closely packed together.

There are sometimes big buildings built by the land proprietors for their own use, and the site selected for them is often a little away from the habitations of villagers. These houses have gardens and enclosures and other compounds adjoining them.

The style of the village habitations does not vary with the caste by which it is inhabited. They are all on the same plan.

The depressed or lowest castes occupy a detached outer portion of the inhabited part of the village.

The houses in a village are for the most part kuchha. Puckka houses are very rare.

The roofs are sometimes thatched or tiled, and these are sloping, while those, which are made of wood and earth, are flat.

The walls are either of mud or bricks. In the east, they use big stone slabs for walls and roofing. The houses built entirely of stones are called Pátor (पटोर.)

The three sides of an enclosure are usually lined with rooms, and every house has an enclosed court or space within the walls. The enclosures for the cattle are generally situated at a convenient spot, which may be at the side, in the rear or in front of the house. In some villages the houses are made of straw and twigs. They are circular in form, with a dome-like structure at the top. They are called Jhopas, and are very compact and cool.

The definition of a house prescribed for census purposes is not suited to show the exact number of houses actually in existence, because according to the rules prescribed for numbering the houses, every *chulha* or mess in a house was to connote a separate house. The average population per house for the whole State is 4.4. The highest number per house is in the Shekhawati Thikanas, where it is 4.7 and in Jaipur City it is 3.9. This subject leads us to a discussion as to how far the Joint Family system prevails and what is the normal size of the family.

JOINT FAMILY SYSTEM.

The joint family system prevails in nearly all the castes as far as circumstances permit. To a large extent it is observed to prevail in well-to-do family or families of fair competency, where by mutual consent and traditional associations, the head of the family is deemed the governor of the household, and sole administrator and referee in all that relates to the upkeep of the family.

Three or four generations have been sometimes seen, both in rural and urban tracts, living together peacefully under one roof with one head or governor of the family, and all eating food prepared in one and the same *chulha*. The continuance of such a state of things, characterized by peace and harmony, depends largely on the tact and integrity of the patriarch. Instances of this nature are to be met with both amongst high-caste people in the towns, as well as in the agricultural classes in the country.

Low-caste people, whose circumstances do not permit savings of a substantial character to be accumulated in a common family-fund, to meet all kinds of charges on account of every individual unit forming the joint family, are not the votaries of this system.

Amongst high castes wherever favourable circumstances nourish this happy mode of living, the joint family system is deemed a blessing and Heaven's special gift, and the family so blessed, is much esteemed and considered very honourable and respectable by all. Not only is it thus looked upon with respect, but it is held up as a noble example worthy of imitation by the community.

It is generally broken up or comes to a stop when the members forming the joint family, are able to earn an independent livelihood without mutual support.

There are various reasons which lead to the breaking up of the joint family system. The main reasons are the following :—

1. Inadequacy of the means of the joint family, or the governor to meet the increasing demands of the expanding joint family
2. When the youths grow up and are able to work and set up an independent separate house.

3. When for work, to obtain an honest living, they have to leave their homes and travel to another village or town where they settle.

4. In cases of unequal earnings of the different members of the joint family, one, who has a larger income than the others, does not generally share the benefit of this with the less favoured ones, goes away from them and settles in a separate house.

5. When the tastes and dispositions of the members of the joint family differ, and they find it painful to pull together, they generally break up.

6. When women or wives of able workers of the joint family find the discipline and control of the head of the family intolerable, they sometimes induce their husbands to set up a separate house.

7. In some cases a member of the joint family adopts a mode of life loathsome to others; he has therefore to leave them and occupy a separate house.

The sons at the time of marriage do not usually leave their ancestral home and take their share of the property.

It is not necessarily the case that the sons of a joint family divide and get their share of the family property immediately after the death of their father. A dispute or ill-feeling amongst the members of a joint family generally gives rise to a division of the family property, and then the sons divide their shares amicably by Panchaits or by legal process.

JAIPUR CITY.

A town with a population of at least one lakh is considered a city. Jaipur City in 1911 returned a population of 137,098 against 160,167 in 1901, *i.e.*, the population has decreased by 23,069. This gives us an average of 5 per cent. of the total population of the State; that is to say, 5 persons in every hundred live in the capital of the State.

The present decrease in the population of the State is due to various causes.

The chief causes are famine and epidemics. The decrease is mostly amongst the Hindus.

The area of the city is 3 square miles. This includes the suburbs. The average density per square mile is 45,699. The city proper is divided into 15 wards called chokris. Some of the chokris are over-crowded, such as Bishesvarji-ki-chokri and Modikhana.

The total number of houses in the city including suburbs is 34,656.

Religion in the City.—Of the total population in the city 67 per cent. are Hindus, 27 per cent. Musalmans, 5 per cent. Jains, and one per cent. others.

The Subsidiary Table VII, appended to the end of this chapter, shows the number of persons per square mile in the city, the number of females per 1,000 males and variations since 1881.

SUBSIDIARY TABLE I.—Towns classified by population.

Class of Towns.	No. of towns in each class in 1911.	Proportion to total urban population.	No. of females per 1,000 males.	Percentage of increase in towns as classed at previous censuses.		
				1901 to 1911.	1891 to 1901.	1881 to 1891.
1	2	3	4	5	6	7
I.—100,000 and over ..	1	3.0	933.6	—14.4	+ .8	+11.3
II.—50,000—100,000 ..	..	..	..	..	..	..
III.—20,000—50,000 ..	1	1.8	939.9	+3.2	+8.1	+12.1
IV.—10,000—20,000 ..	7	4.6	1016.2	+5.1	—0.6	+1.0
V.—5,000—10,000 ..	21	3.0	947.8	—8.4	+3.2	+14.5
VI.—Under 5,000 ..	8	13.4	883.1	—10.3	—28.0	+23.1
Total ..	38	100	952.4	—8.5	—3.9	+11.3

SUBSIDIARY TABLE II.—Showing the distribution of towns in different Nizamats according to their size.

Nizamat.	Town.	Population.
Thikana	(1) Sikar	22,317
Do.	(2) Fatehpur	17,294
Shekhawati	(3) Nawalgarh	14,059
Do.	(4) Jhunjhunu	13,266
Thikana	(5) Ramgarh	11,550
Sawai Madhopur	(6) Sawai Madhopur	11,166
Shekhawati	(7) Luchhmangarh	10,828
Hindaun	(8) Hindaun	10,640
Torawati	(9) Khandela	8,206
Thikana	(10) Chirawa	7,979
Shekhawati	(11) Udaipur	7,743
Thikana	(12) Khetri	7,125
Hindaun	(13) Todabhim	6,896
Thikana	(14) Koteputli	6,879
Shekhawati	(15) Bisau	6,838
Sambhar	(16) Sri Madhopur	6,738
Dausa	(17) Lalsot	6,697
Sawai Jaipur	(18) Chomu	6,497
Malpura	(19) Malpura	6,140

Nizamat.			Town.			Population.
Shekhawati	..	..	(20) Surajgarh	..	..	5,992
Torawati	..	..	(21) Nim-ka Thana	..	..	5,946
Gangapur	..	..	(22) Gangapur	..	..	5,760
Sambhar	..	..	(23) Sambhar	..	..	5,548
Shekhawati	..	..	(24) Mandawa	..	..	5,536
Dausa	..	..	(25) Baswa	..	..	5,532
Torawati	..	..	(26) Bairath	..	..	5,278
Shekhawati	..	..	(27) Singhana	..	..	5,268
Dausa	..	..	(28) Dausa	..	..	5,191
Sambhar	..	..	(29) Narnina	..	..	5,190
Malpura	..	..	(30) Newai	..	..	4,780
Thikana	..	..	(31) Uniaru	..	..	4,613
Malpura	..	..	(32) Toda Rai Singh	..	..	4,432
Gangapur	..	..	(33) Bamanwas	..	..	4,292
Sawai Jaipur	..	..	(34) Chaksu	..	..	3,949
Do.	..	..	(35) Shahpura	..	..	3,633
Do.	..	..	(36) Samodh	..	..	2,800
Do.	..	..	(37) Manoharpur	..	..	2,091

SUBSIDIARY TABLE III.—Distribution of the population between towns and villages.

Name of Nizamat	Average population per		Average per mille residing in		Number per mille of urban population residing in towns with a population of				Number per mille of rural population residing in villages with a population of			
	Towns.	Villages.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
Jaipur State	1,833.7	385.9	150	813.6	387	210	322	74	2.2	150	437	410
Jaipur City	137,098	...	1,060	...	1,000	...	...	...	...	...	...	...
Bandikui	...	1,187.2	...	9.6	...	...	...	...	...	349	503	88
Dausa	5806.6	3,735	65.8	914.6	...	...	1,000	...	...	150	424	416
Gangapur	5,306	404	139.7	860.2	...	...	1,000	...	...	72	520	400
Hindaun	8,763	408	94.6	905.4	...	107	393	...	...	72	101	306
Kote Kasim	...	344.6	...	18.2	...	...	...	...	...	171	316	513
Malpura	5,160.6	308.5	112.0	687.4	...	...	461	599	...	131	411	427
Sawai Jaipur	3,705.4	306.3	50.2	600.7	...	...	342	658	...	108	394	407
Sawai Madhopur	11,166	333	54.1	915.8	...	1,000	...	...	...	140	405	445
Sambhar	6,990.4	477.6	101.8	898.6	...	...	1,000	...	...	232	439	327
Shekhawati	8386	129.4	202.3	797.5	...	405	535	...	21	190	459	336
Thikana	11,073.9	350.9	240.8	769.2	240	418	248	54	...	83	407	509
Torawati	6,476	614.1	79.1	920.8	...	...	1,000	...	...	289	468	243

SUBSIDIARY TABLE IV.—Showing the distribution of villages by Nizamats with their population of the last three censuses and net variation since 1911—1911.

No.	Nizamats.	1911.						1901.		1891.			VARIATION.				REMARKS.
		No. of villages.		Population.		No. of villages.	Population.	No. of villages.	Population.	1901—1911.		1891—1901.		Net Variation, 1891-1911.			
		3	4	5	6					7	8	Increase, decrease in villages.	Increase, decrease in population.		Increase, decrease in villages.	Increase, decrease in population.	
						9	10	11	12					13			
1	2																
1	Jajpur State	5,765	2,224,890	5,735	2,211,771	5,747	2,358,356	+30	+13,119	-12	-146,585	+18	-133,466				
2	Bandikui	8	9,499	7	9,262	7	4,297	+1	+237	..	+4,985	+1	+5,202				
3	Dausa	790	205,078	785	301,506	777	293,831	+5	-6,518	+8	+7,765	+13	+1,247				
4	Gangapur	155	62,013	154	63,726	152	69,530	+1	-1,713	+2	-5,804	+3	-7,517				
5	Hindaun	411	167,719	411	166,546	400	166,856	..	+1,173	+2	-310	+2	+863				
6	Kote Kasim	53	18,267	53	20,827	52	17,054	..	-2,580	+1	+3,773	+1	+1,213				
7	Malpura	326	120,153	326	108,947	328	159,381	..	+11,206	-2	-50,434	-2	-39,228				
8	Sawai Jaipur	1,518	465,045	1,535	506,381	1,555	539,118	-17	-41,336	-20	-32,737	-37	-70,073				
9	Sawai Madhopur	553	195,221	554	188,680	565	228,863	-1	+6,541	-11	-40,183	-12	-33,642				
10	Sambhar	324	154,902	305	154,023	305	168,372	+19	+969	..	-14,349	+19	-13,380				
11	Shekhawati	437	231,355	437	207,213	432	215,626	..	+24,142	+5	-8,413	+5	+15,729				
12	Thikanas	822	279,528	803	245,694	804	267,425	+19	+33,834	-1	-21,731	+18	+12,103				
13	Toravati	368	226,020	365	238,876	361	228,003	+3	-12,856	+4	+10,873	+7	-1,983				

SUBSIDIARY TABLE V.—Number per mille of the total population and of each religion who live in towns

Names of Nizamats.	NUMBER PER MILLE.								
	Total population.	Hindu.	Musalman.	Jain.	Animists.	Arya.	Sikh.	Christian.	Parsi.
Jaipur State ..	156	728	237	31	1.	2	3	1.9	0.6
Jaipur City ..	1,000	667.1	237.4	547.2	..	59	86	1.7	1
Bandikui ..	..	..	..	..	..	..	..	..	..
Dausa ..	55.8	876.0	109.0	14.7	..	..	..	1	..
Gangapur ..	139.7	863.6	110.2	11.3	01	01	..	3.7	0.1
Hindaun ..	94.6	801.9	187.9	9.2	1	01	..	5	1
Kote Kasim ..	..	..	..	..	..	..	..	..	..
Malpura ..	112.9	751.9	164.7	77.1	..	..	..	..	..
Sawai Jaipur ..	39.2	836.0	148.3	15.0	..	004	016	..	..
Sawai Madhopur ..	55.1	710.7	221.9	57.3	08	..	05	08	08
Sambhar ..	101.3	797.4	185.7	13.7	..	..	02	2.6	..
Shekhawati ..	202.3	731.8	263.	4.6	..	006	..	..	..
Thikanas ..	240.8	714.8	262.7	21.9	04	06	01	02	04
Torawati ..	79.1	768.1	203.2	28.1	..	02	..	..	..

SUBSIDIARY TABLE VI.—Persons per house and Houses per square mile.

Names of Nizamats.	Average number of persons per house				Average number of houses per square mile.			
	1911	1901	1891	1881	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9
Jaipur City ..	3.9	6.5	6.2	5.7	11,552	8161.3	7,988	8,196
Dausa and Bandikui ..	3.6	6.4	7.0	4.6	80.8	47.1	42.7	59
Gangapur ..	3.6	5.4	6.3	4.	65.5	48.8	46.4	59
Hindaun ..	4.2	6.4	7.7	4.4	64.9	42.5	35.9	57
Kote Kasim ..	4.4	7.3	7.6	4.7	65.2	44.9	35.9	57
Malpura ..	4.3	5.8	7.0	4.6	21.3	14.6	17.4	25
Sawai Jaipur ..	4.3	6.6	6.9	4.8	46.1	33.5	34.	44
Sawai Madhopur ..	4.1	5.1	5.8	4.2	23.2	21.9	23.2	31
Sambhar ..	4.5	6.5	7.2	5.2	23.9	16.3	16.6	20
Shekhawati and Thikanas, Torawati ..	4.7	7.6	8.5	6.8	37.2	20.9	19.9	16
Torawati ..	4.5	8.2	8.4	4.6	36.2	28.7	19	41
Jaipur State ..	4.4	6.7	7.2	4.9	38.4	27.2	26.6	34

SUBSIDIARY TABLE VII.—Jaipur City, showing the population per square mile, number of females per mille males, and percentage of variation since 1881.

City.	Population in 1911.	Number of persons per square mile.	Number of females per mille males.	PERCENTAGE OF VARIATION			
				1901 to 1911.	1891 to 1901.	1881 to 1891.	Net variation since 1881—1911.
1	2	3	4	5	6	7	8
Jaipur City	137,098	45699.3	941	—16.8	+ 8	+ 11.56	—5.24

CHAPTER II.

Movement of Population.

CHAPTER II

MOVEMENT OF POPULATION.

INTRODUCTORY.

The last chapter gave the details of the results of the Census with reference to the population as it was enumerated on the 10th March 1911. This is a most important chapter from an administrative point of view, as it throws indirect light on the material progress, or otherwise, the State has made since the first regular census was carried out in the Jaipur State.

DATA FOR DISCUSSION.

*Previous enumerations :—*There is very little or absolutely nothing to show what the population of the State was before the regular census was undertaken. There are not even rough estimates on record to give us any information on the subject. Very likely in those early times, people were not anxious to know whether the population was increasing or decreasing; and if so, why and how, consequently when there was any famine or pestilence, which caused the loss of many lives, the administrator had no means to find out what was the loss, that is to say, how many persons were affected by it and fell victims to the fell disease at any time. There were not, besides, easy means of communication existing between one place and another, so that, if it were at any time desired to know how many persons were there in a place on a certain night, no counting could be done on one and the same day; which in fact necessitated the co-operation of all concerned. It is, however, said that there was an enumeration in the city of Jaipur previous to 1881. The first regular census of the Jaipur State was taken in 1881.

The following figures show the total population of the Jaipur State at the four censuses :—

State.	POPULATION.				PERCENTAGE OF VARIATION.		
	1911.	1901.	1891.	1881.	1901 to 1911	1891 to 1901.	1881 to 1891.
Jaipur State.. ..	2,636,647	2,058,606	2,817,393	2,521,515	—·8	—5·9	+10·5

From the above it is apparent that the census of 1891 evinces an increase, while the succeeding enumerations in 1901 and 1911 show a decrease. As has already been stated, the materials available are not complete, and therefore no definite examination could be instituted to secure the object of the present chapter.

Succinct review of conditions of the decade affecting the *growth of the population* (1901—1911). This decade gives us a decrease of 22,019.

The chief causes are :—

Names of Kizamats.	Plague in years.	Cholera in years
Sawai Jaipur	1903, 1904-05, 1905-06, 1907-08, 1909-10.	1906, 1908 and 1909.
Shekhawati	1903, 1904-05, 1905-06, 1907-08, 1909-10	1903.
Torawati	1901-05, 1905-06, 1907-08, 1909-10.	...
Sambhar	1904-05, 1905-06, 1907-08, 1909-10	1908.
Malpura	1905-06, 1907-08, 1909-10.	...
Dausa	1905-06, 1907-08, 1909-10.	1902, 1906 and 1907.
Sawai Madhopur	1909-10	1906.
Hindaun	1905-06, 1909-10	1902, 1906.
Gangapur ... .. .	...	1902, 1906.
Kote Kasm	1903, 1904-05, 1909-10.	...
Bandikui ... .. .	...	1908.

1. Plague and cholera epidemics. It will be seen from the statement on the margin that in almost every year of the last decade nearly all parts of the State suffered more or less from epidemics.

2. Famines in years 1901 and 1905.

3. Increased facilities of communication, which enabled people to migrate for employment.

4. Spread of education and the extension of the system of post offices within the State, which also helped migration.

The following table shows the state of the crops and the prices of food-grains :—

Years.	Wheat, seers per rupee.	Barley, seers per rupee	Bajra or millet, seers per rupee.
1901	11.75	19.64	21.72
1902	12.12	16.21	16.21
1903	12.83	19.90	20.39
1904	14.60	22.14	20.95
1905	12.77	19.23	16.90
1906	10.95	15.33	13.69
1907	10.87	16.77	17.62
1908	8.41	12.62	11.52
1909	9.94	16.12	14.65
1910	11.75	17.92	15.45

The statement subjoined herein gives the total area irrigated during the last decade.

Years.					AREA IRRIGATED.	
					Big.	bis.
1901	..	..	..	..	85,388	18
1902	..	..	..	..	86,047	11
1902-03	..	..	..	..	81,045	10
1903-04	..	..	..	..	116,814	14
1904-05	..	..	..	..	123,249	11
1905-06	..	..	..	..	44,412	18
1906-07	..	..	..	..	144,038	9
1907-08	..	..	..	..	197,753	14
1908-09	..	..	..	..	212,762	5
1909-10	..	..	..	..	155,436	1

IMPROVED COMMUNICATIONS.

Extension of Railways.

The following Railways have been constructed in the Jaipur State since 1901 :—

Jaipur State Railway from Sanganir to Sawai Madhopur. Length, 72·84 miles; cost, Rs. 24,09,763. Constructed by the Jaipur Durbar.

Nagda-Muttra Railway, constructed by the Government, passes through the Jaipur territory. Junction at Sawai Madhopur.

Rewari-Phulera Railway, constructed by the Government, runs through a great portion of the Jaipur State. Junction at Phulera.

VARIATIONS IN POPULATION.

Since 1901, the population of the Jaipur State according to the enumeration of 1911 is 2,636,647. As has already been stated, there is a decrease of 22,019 or '8 per cent. since 1901.

The following places show a decrease :—

Jaipur City.
Dausa. Nizamat.
Gangapur. „
Kote Kasim. „
Sawai Jaipur. „
Torawati. „

While in the Nizamats noted below there is an increase of population :—

Bandikui. Nizamat.
Ilindaun. „
Madhopur (Sawai). Nizamat.
Malpura. „
Sambhar. „
Shekhawati. „
Thikanas. „

The principal causes which affect increase or decrease of the population of a certain tract are :—

- (1) Natural increase or decrease.
- (2) Famine.
- (3) Epidemic diseases.
- (4) Migration.
- (5) Accuracy of enumeration.

The above have been cited merely to show what are the direct agencies which result in the increase or decrease of the population. But they do not all necessarily apply to a particular place or decade.

In the absence of recorded facts, we have only to fall upon causes, which are generally known to have brought about this decrease, or increase, in the various natural divisions of the State. In the Jaipur State famine and epidemic diseases, such as plague, have wrought havoc, and in the Nizamats which show a decrease, the main cause of decrease has been the plague.

The Nizamats which show an increase in population are mostly those which are now connected by Railways and, as such, they have had the benefit of improved communications and the consequent growth of population.

The Thikanas of Sikar, Khetri, and Uniara owe their increase in population to a settled and more organized form of Government, Khetri and Uniara having been directly under the control of the Jaipur Government owing to the minority of the Sardars.

CHAPTER III.

Birth-place.

CHAPTER III.

BIRTH-PLACE.

DATA FOR DISCUSSION.

Imperial Table XI deals with figures to show migration, or the number of people born in other parts of the world, and enumerated here, and those born in the Jaipur State and enumerated in other places outside Jaipur.

There are four subsidiary tables appended to this chapter to show—

- (1) The actual and natural population of the State.
- (2) Immigration by religion.
- (3) Emigration.
- (4) Migration between the Jaipur State and other parts of India.

INTRODUCTORY.

We find from these statistics that in the Jaipur State there are very few persons, who were born outside India, and were enumerated in the Jaipur State. The following gives the names of the countries, from which they come with their strength :—

Names of Countries.						Numerical Strength.
<i>Countries in Asia beyond India</i>						60
Aden	..	..	..	..	..	4
Afghanistan	..	..	..	..	..	21
Arabia	..	..	..	..	..	4
Beluchistan	..	..	..	..	..	11
Bokhara	..	..	..	..	..	1
China	..	..	..	..	..	6
Ceylon	..	..	..	..	..	6
Persia	..	..	..	..	..	1
Straits Settlements..	..	..	..	..	..	1
Tibet	..	..	..	..	..	5
<i>Countries in Europe</i>						184
England	..	..	..	..	..	114
France	..	..	..	..	..	6
Germany	..	..	..	..	..	3
Ireland	..	..	..	..	..	13
Italy	..	..	..	..	..	1
Scotland	..	..	..	..	..	47
<i>Countries in Africa</i>						4
Africa	..	..	..	..	..	2
Transvaal	..	..	..	..	..	2
America	..	..	..	..	..	3
Australia	..	..	..	..	..	1

They are altogether 257, i.e., .009 per cent. of the whole population, which makes it quite clear that they are very few.

Asia beyond India sends sixty. These are from Aden, Arabia, Afghanistan, Beluchistan, Bokhara, China, Ceylon, Persia, Straits Settlements and Tibet. Of these a large number is from the north-west borders of India, namely, Afghanistan and Beluchistan. They are 21 and 11 respectively. All of them are Moslems with the exception of 2 Hindus.

MIGRATIONS.

Now we deal with the figures relating to migration from Europe. They represent persons from England, France, Germany, Ireland, Italy and Scotland. This is not actually due to migration in the strict sense of the term. Most of these are travellers, and the others are persons who reside here for service. Their total strength is 184. The above table gives the details. In the city of Jaipur seventy-eight persons from Europe were enumerated. Of these about one-fifth are travellers, who were enumerated here on March 10th, 1911. The others are those who serve the State and the Railway in some capacity or other, including the British Resident and the Residency Surgeon. One hundred and six (106) persons from Europe are shown in the tables in the State excluding Jaipur City. Those enumerated in Sambhar belong to the Government service and the rest are Railway employees. Places other than Europe outside India, send to Jaipur only thirteen. Of these 4 are from Africa, 8 from America and one from Australia. They are all tourists who happened to be in the train somewhere or other in the State.

Migration from other States of Rajputana.

Now we come to persons from other Rajputana States. Their total strength is 66,502. They form about 2·5 per cent. of the whole population.

The following are the details of their strength with localities :—

Names of Rajputana States.							Numerical Strength.
Alwar	..	..	..	..	..	..	16,772
Banswara	..	..	..	..	..	..	9
Bharatpur	..	..	..	..	..	..	5,607
Bikaner	..	..	..	..	..	..	8,656
Bundi	..	..	..	..	..	..	2,855
Dholpur	..	..	..	..	..	..	263
Jaisalmere	..	..	..	..	..	..	40
Jhalowar	..	..	..	..	..	..	233
Kanuli	..	..	..	..	..	..	5,670
Kishengarh	..	..	..	..	..	..	2,694
Kotah	..	..	..	..	..	..	1,167
Khushalgarh	..	..	..	..	..	..	8
Lawa	..	..	..	..	..	..	53
Marwar	..	..	..	..	..	..	14,879
Mewar	..	..	..	..	..	..	1,845
Partabgarh	..	..	..	..	..	..	13
Rajputana Unspecified	..	..	..	..	..	..	7
Shahpura	..	..	..	..	..	..	9
Sirohi	..	..	..	..	..	..	56
Tonk	..	..	..	..	..	..	5,813
Total	..	..	..	..	..	..	66,502

A survey of the above discloses the fact that a large amount of migration is from Alwar, Marwar, Bikaner, Karauli, Bharatpur and Tonk. Of these 16,815 are males, and 49,687 are females. This shows a greater proportion of females, which is thrice the number of males. The excess of females over males is due to marriages of girls from abroad, who migrated to the homes of their husbands.

VARIATION IN MIGRATION.

A comparison with the figures of the previous census shows that the number of those migrated in 1901 was 48,583 and in 1911, 66,502. This gives an increase of 17,919, which is quite natural. The last decade has given extended facilities of communication.

MIGRATION BY RELIGION.

The persons who migrated to the State are arranged below according to religion :—

Religion.	Number of persons.
Hindus	59,331
Musalmans .. .	5,631
Jains	1,300
Animists	73
Aryas	44
Christians	57
Parsis	4
Bramho-Samajist	1
Jew	1

Migration from British Indian Provinces to Jaipur State.

The following are the figures :—

1. Contiguous to Rajputana—

Name of British Indian Provinces contiguous to Rajputana.	No. of persons.
Ajmer including Merwara	5,353
Bombay Presidency	526
Central Provinces and Central India	1,739
Punjab Presidency	11,158
United Provinces	5,768
Total	24,544

Examining the above figures, we find that Ajmer and Morwara send 5,353 persons. Of these 4,618 are Hindus, 398 Musalmans, 230 Jains, 39 Animists, 7 Aryas, 60 Christians and 1 Jew.

Bombay Presidency sends 526 persons; amongst these 310 are Hindus, 68 Musalmans, 40 Jains, 1 Animist, 1 Arya, 84 Christians, 19 Parsis and 3 Jews.

Central Provinces—1,739. Of these 1,363 are Hindus, 225 Musalmans, 73 Jains 8 Animists, 3 Aryas and 67 Christians.

Punjab—11,158. Amongst these 9,001 are Hindus, 1,991 Musalmans, 66 Jains, 1 Animist, 17 Aryas, 38 Sikhs, 43 Christians and 1 Parsi.

United Provinces—5,768. Of these 3,560 are Hindus, 1,879 Musalmans, 107 Jains, 88 Aryas, 3 Sikhs, 126 Christians, 1 Parsi and 4 Brahmo Samajists.

Other Provinces or States in India (excluding Rajputana) not contiguous to Rajputana.

Other Provinces or States in India not contiguous to Rajputana.						Number of persons migrated.
Baroda	..	..	..	..	..	75
Bengal Presidency	..	..	..	..	..	427
Burmah	..	..	..	..	..	8
Hyderabad	..	..	..	..	..	46
Kashmir	..	..	..	..	..	37
Madras Presidency	..	..	..	..	..	70
Mysore	..	..	..	..	..	13
Gon	..	..	..	..	..	32
Dutch, E. I.	..	..	..	..	..	1
India Unspecified	..	..	..	..	..	2
Nepal	..	..	..	..	..	81
Total						742

Of the above figures 515 are Hindus, 80 Musalmans, 17 Jains, 1 Sikh, 128 Christians and 1 Parsi.

We learn from the figures quoted above that the total strength of persons, who were enumerated in the State as having been born outside Rajputana in British Provinces, is 25,286. This gives us a percentage of about one per cent. of the whole population. The religions most conspicuous in these figures are Hindus and Musalmans, and the places where they largely come from are the Provinces of the Punjab and the United Provinces of Agra and Oudh. The Punjab sends 4 per cent., United Provinces 2 per cent., Ajmer-Merwara 2 per cent., and Central Provinces 06 per cent.

MIGRATION.—DISTRIBUTION BY NIZAMATS.

The above leads us to an examination of the places in the State, where these persons, born outside the State, were found. We first take Hindus and Musalmans. We find that the Thikanas of Sikar, Khetri and Uniarah show the largest number of those who migrated from the adjoining States of Rajputana; they received 11,981 Hindus and 881 Musalmans,—from Bombay 44 Hindus and 3 Musalmans, from Ajmer 93 Hindus and 21 Musalmans, from the Punjab 2,894 Hindus and 343 Musalmans, from the Central Provinces 49 Hindus and 7 Musalmans, from the United Provinces 241 Hindus and 62 Musalmans, and from Bengal 82 Hindus and 2 Musalmans. The Thikanas of Sikar, Khetri and Uniarah being situated on the confines of the State, there is always a large incoming wave from the adjoining districts. There is surely much of immigration due to married women being brought from the Punjab, which swells the total number of Hindu and Musalman immigrants from that Province. Besides this, many persons belonging to these places live outside with their families, and very likely, at the time of the census, they were in one or other of the Thikanas which actually explains why so many born outside have been enumerated there. This also accounts for an increase in the population of the Thikanas.

Next, the Nizamats of Hindaun, Sambhar, Malpura, Sawai Jaipur and Shekhawati receive from the Rajputana States a very large number of Hindus and Musalmans. From Ajmer we have in Malpura 2,676 Hindus and 140 Mahomedans, in Dausa 971 Hindus and 6 Mahomedans and in Sambhar 430 Hindus and 85 Mahomedans. Bombay sends to Sawai Madhopur 39 Hindus and 1 Mahomedan, and to Gangapur 35 Hindus only. These are the places which have been connected by Railway system lately, and the number of these persons in the other Nizamats varies between 1 and 28 Hindus, and Musalmans 1 to 3, excluding Thikanas. The Punjab sends the highest number of immigrants to the Nizamats, Kote Kasim (2,685 Hindus and 340 Musalmans), Shekhawati (1,442 Hindus and 298 Musalmans), Torawati (764 Hindus and 89 Musalmans) and Sambhar (394 Hindus and 96 Musalmans), and the number in the rest of the Nizamats varies from 18 to 111 Hindus and Musalmans 7 to 33, except the Nizamats of Bandikui and Sawai Jaipur, where the Mahomedans, from the Punjab, returned 94 and 106 respectively.

Central Provinces.—Persons born in Central Provinces and enumerated in the Jaipur State show the greatest strength in Sawai Madhopur (762 Hindus and 25 Mahomedans), and their strength varies from 3 to 87 Hindus and 7 to 32 Musalmans in the other Nizamats.

Persons born in the United Provinces and enumerated in the Jaipur State are in large numbers in Bandikui (626 Hindus and 514 Mahomedans), in Sambhar (360 Hindus and 281 Mahomedans), in Hindaun (302 Hindus and 52 Mahomedans), and the number in other Nizamats ranges between 36 and 241 Hindus, and 4 and 75 Mahomedans.

Bengal sends 158 Hindus and 31 Musalmans altogether. Of these the largest number of Hindus (82) is found in the Thikanas, and the largest number of Musalmans (9) in Shekhawati. The number in the other Nizamats varies from 1 to 27 Hindus and 1 to 6 Musalmans.

Asia outside India and other places in India contribute very few.

EMIGRATION.

The emigration statistics were obtained from the Census Superintendent of Rajputana.

The total number of emigrants from the Jaipur State to places outside the State is 339,523, of whom 159,219 are males and 1,80,304 females, which gives an excess of 21,085 females, *i.e.*, with every 100 males, 113 females went out. To Rajputana the State gave 136,915 and to the districts contiguous to Rajputana 173,975. These districts comprise Ajmer-Merwara, Bombay Presidency, Central Provinces including the States, the Punjab and the United Provinces. To other Provinces, 28,265, and to countries in Asia beyond India, *i.e.*, Andamans and Beluchistan, 368.

From the above we learn that a larger wave of people went to the Punjab, which on account of its vicinity to the State and the proverbial fertility of the land and employment in irrigation and other public works attracted a very large number of workers. Of the other places to which people migrated in large numbers, is the State of Alwar, where 31,257 persons born in Jaipur State were enumerated on the Census day. Here there are 7,386 males and 23,871 females. This excess of females over males is very likely due to females born in Jaipur, being married to persons in Alwar. Next come the

States in Central India, which receive from this State 26,438 persons, of whom 13,876 are males and 12,562 females. Ajmer and Merwara also record an equally large number of persons (22,611). There are 10,325 males and 12,286 females. Here also the number of females exceeds that of the males, which fact is due to marriages of Jaipur girls to persons in Ajmer. Ajmer and Merwara is closely followed by Central Provinces as regards the strength of emigrants from the Jaipur State. The total number is 20,684, of whom 13,186 are males and 7,395 are females. In this case the number of males exceeds that of females, which is very probably due to many persons having gone out for trade and service and leaving their partners and people at home. This does not signify a permanent type of migration. Of the Rajputana States receiving persons born in Jaipur, Bikaner (19,764) and Marwar (18,656) occupy a very prominent position. In these States also a greater number of females than males is recorded, which renders it quite plain that there is not an equal exchange of girls, Jaipur giving more to these States than it actually receives in return. This feature of the statistics is also observed in the Rajputana States of Karauli, Kishangarh, Bundi and Bharatpur, where the number of females is in excess of the males. Bombay (10,018) and Behar (10,800) also receive a very large number of emigrants. These persons are there for trade and industrial pursuits.

CONCLUSION.

From the above it is manifest that the Jaipur State receives 92,045 persons, of these 26,740 being males and 65,255 females, and gave 339,523, of these 151,219 are males and 180,304 females. This exchange is not favourable to the State, as it is a loser. The Jaipur State gave 132,429 males and 116,040 females in excess of what it received. We find further that the greatest migration takes place towards the Punjab, where about 3 per cent. of the population of the State were enumerated. Then foremost amongst those, who receive a very large number of the Jaipur people, are the contiguous States of Alwar and Central India, whose percentages of the total population of the State are 1.1, and 1.02 respectively. Of the other States in Rajputana, Bikaner has .7, Marwar .7 and Ajmer and Merwara .8.

Subsidiary Table I.—The Actual and Natural Population of Jaipur State.

Name.	ACTUAL.						NATURAL.						Percentage of Emigrants.							
	Total.			Born and enumerated in Jaipur State.			Born in other State or Provinces, but enumerated in Jaipur State.			Total.				Born and enumerated in Jaipur State.			Born in Jaipur State, but enumerated in other State or Provinces.			
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.		Persons.	Males.	Females.	Persons.	Males.	Females.	
Jaipur State ...	2,636,647	1,385,760	1,250,887	2,544,002	1,358,900	1,185,642	92,045	20,700	65,255	3.4	2,884,125	1,518,179	1,365,946	2,544,002	1,358,900	1,185,642	330,523	159,219	180,304	11.7

SUBSIDIARY TABLE II.—Immigrations, (Actual figures) by Religion.
Jaipur State (including Railways).

Name of Birth District or State.	TOTAL.			HINDU.		MUSALMAN.		JAIN.		ANUNIST.		ARYA.		SIKH.		CHRISTIAN.		PARSI.		BRAHMO SAMAJ.		JWS.		
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	23	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Rajputana	66,502	16,515	49,687	11,159	45,112	2,178	3,153	361	999	23	50	31	13	...	...	32	26	...	4	1	...	...	1	...
Districts or States contiguous to Rajputana.																								
Ajmer-Merwara	5,353	1,877	3,476	1,581	3,034	103	205	19	181	17	26	4	3	...	...	38	27	...	...	...	...	1	...	...
Bombay Presidency	339	107	141	85	62	39	16	19	20	...	...	...	...	...	...	39	37	...	...	...	...	1	...	...
Central India States	1,632	517	1,065	397	921	93	111	26	34	5	...	...	...	...	...	23	13	...	...	...	...	...	...	...
Do. Province	107	59	40	27	18	9	9	7	6	...	...	...	...	...	...	15	16	...	...	...	...	...	...	...
Gujarat	176	125	51	111	44	5	5	...	...	...	...	...	...	...	...	4	2	...	...	...	...	...	...	...
Punjab Presidency	5,911	1,984	3,927	1,313	3,201	587	591	20	41	...	...	...	...	...	...	20	21	...	...	...	...	...	...	...
Do. States	5,247	1,763	3,484	990	3,131	370	441	1	4	...	...	...	...	...	...	...	2	...	...	...	...	...	...	...
Sindh	11	6	5	1	1	2	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
United Provinces	3,768	3,225	2,543	1,880	1,680	1,133	726	74	33	...	...	...	...	...	...	...	61	1	...	...	...	...	...	...
Total	24,511	9,579	15,165	6,821	12,161	2,151	2,110	196	530	19	30	73	13	32	9	199	181	14	7	2	2	2	2	2
Other Provinces or States in India—																								
Bardoli	77	49	28	46	21	1	...	...	...	...	...	...	...	...	...	2	4	...	1	...	...	...	...	...
Bengal Presidency	427	231	106	180	163	31	...	...	6	...	...	...	...	...	...	8	11	...	...	...	...	...	...	...
Burmah	8	1	7	...	3	...	...	...	...	...	...	...	...	...	...	1	3	...	...	...	...	...	...	...
Hyderabad	46	30	16	16	7	...	...	...	...	...	...	...	...	...	...	6	3	...	...	...	...	...	...	...
Kashmir	87	27	10	21	8	5	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Madras Presidency	70	56	24	9	7	4	...	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mysore	13	7	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Goa	32	25	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Dutch E. I.	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
India Unsep.	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nepal	31	20	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	712	427	315	296	220	51	26	6	11	...	...	...	...	1	...	71	67	...	1	...	...	...	...	...

SUBSIDIARY TABLE III.-The Immigrations, persons born in other Rajputana States but enumerated in Jaipur State.

Name of Birth State in Rajputana.	TOTAL			HINDU.		MUHAMMADIAN.		JAIN.		ANIMIST.		ARYA.		SIKH.		CHRISTIAN.		PARSI.		BRAHMO SAMAJIST.		JEW.		REMARKS.
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1. Alwar ...	16,772	3,943	12,829	3,187	11,742	688	961	56	113	1	3	10	8	...	...	...	1	...	1	1	...	...	...	...
2. Banswara ...	3	2	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3. Bharatpur ...	5,067	1,142	4,225	1,113	3,721	200	405	25	36	...	...	3	1	...	...	...	...	...	...	...	...	...	...	...
4. Bikaner ...	8,656	1,731	6,925	1,615	6,267	184	520	30	147	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Bundi ...	2,865	494	2,361	433	2,171	25	84	34	97	2	9	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Dhoopur ...	203	78	125	62	170	15	15	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7. Jaisalmere ...	40	21	19	20	18	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Jhalawar ...	233	23	205	22	200	5	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. Karoli ...	5,070	1,609	4,061	1,373	3,709	223	324	12	28	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. Kishengarh ...	2,691	792	1,902	717	1,724	35	68	30	160	9	9	3	1	...	...	...	...	...	...	...	...	...	...	...
11. Kotah ...	1,167	377	790	312	713	53	66	7	18	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Kumbhalgarh ...	8	1	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
13. Lawa ...	52	14	38	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
14. Marwar ...	11,070	3,633	11,046	3,280	10,366	238	403	81	248	...	...	6	2	...	...	...	...	...	...	...	...	...	...	...
15. Mewar ...	1,845	737	1,108	674	1,027	37	44	10	29	1	3	8	1	...	...	...	...	...	...	...	...	...	...	...
16. Parbargarh ...	13	7	6	3	1	4	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
17. Rajputana Unspecified ...	7	4	3	2	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
18. Shahpura ...	9	6	3	5	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
19. Sirohi ...	56	27	29	13	15	3	6	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20. Tonk ...	5,813	1,660	3,944	1,413	3,246	380	494	66	178	10	26	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	60,502	16,815	49,687	11,189	45,112	2,178	3,433	361	960	23	50	31	13	...	...	32	25	...	4	1	...	...	...	1

SUBSIDIARY TABLE IV.—Emigrations (actual figures).
Jaipur State.

No.	Names of States or Provinces enumerated in				TOTAL.		
					Persons.	Males.	Females.
1	2				3	4	5
1	<i>Rajputana—</i>						
	1. Alwar	..	..	..	31,257	7,380	23,871
	2. Banswara	..	..	..	77	58	19
	3. Bharatpur	..	..	..	12,278	4,234	8,044
	4. Bikaner	..	..	..	19,764	8,013	11,751
	5. Bundi	..	..	..	6,115	2,286	3,829
	6. Dholpur	..	..	..	357	168	189
	7. Dungarpur	..	..	..	18	12	6
	8. Jaisalmer	..	..	..	51	39	12
	9. Jhallawar	..	..	..	659	374	285
	10. Karoli	..	..	..	10,413	3,023	7,390
	11. Kishengarh	..	..	..	7,195	1,920	5,275
	12. Kotah	..	..	..	9,870	5,151	4,719
	13. Kushalgarh	..	..	..	14	6	8
	14. Lawa	..	..	..	761	244	517
	15. Marwar	..	..	..	18,656	6,000	12,056
	16. Mewar	..	..	..	2,878	1,379	1,499
	17. Pertabgarh	..	..	..	46	29	17
	18. Shahpura	..	..	..	534	213	321
	19. Sirohi	..	..	..	2,082	1,215	867
	20. Tonk	..	..	..	13,890	4,275	9,615
	Total	..	..	..	136,915	46,625	90,290
2	<i>District or States contiguous to Rajputana—</i>						
	1. Ajmer and Merwara	..	..	..	22,611	10,825	12,286
	2. Bombay	..	..	..	10,018	7,903	2,115
	3. Central India States	..	..	..	26,438	13,876	12,562
	4. Do. Provinces	..	..	..	20,684	13,289	7,395
	5. Punjab Presidency	..	..	..	76,132	37,770	38,362
	6. United Provinces	..	..	..	18,092	10,405	7,687
	Total	..	..	..	173,975	93,568	80,407
3	<i>Other Provinces or States in India—</i>						
	1. Assam and Mainpur State	..	..	..	3,382	2,558	794
	2. Baroda	..	..	..	371	238	133
	3. Bengal	..	..	..	9,051	6,016	3,035
	4. Bihar and Orissa	..	..	..	10,800	6,276	4,524
	5. Burmah	..	..	..	297	260	37
	6. Hyderabad	..	..	..	3,155	2,340	815
	7. Kashmir	..	..	..	183	124	61
	8. Mysore	..	..	..	50	38	12
	9. North-Western Frontier	..	..	..	963	805	158
	10. Sikkim	..	..	..	6	5	1
	11. Travancore	..	..	..	2	1	1
	Total	..	..	..	28,265	18,691	9,574
4	<i>Countries in Asia beyond India—</i>						
	1. Andamans	..	..	..	35	35	..
	2. Beluchistan	..	..	..	333	300	33
	Total	..	..	..	368	335	33
	GRAND TOTAL	..	..	..	339,523	159,210	180,304

SUBSIDIARY TABLE V.—Migration between the Jaipur State and other parts of India, etc.

Name of Birth Province or State.	Immigrants to the Jaipur State.			Emigrants from the Jaipur State.			Increase (+) or Decrease (—) of immigration over emigration.		Rupees.
	1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.	
1	2	3	4	5	6	7	8	9	10
<i>1. Rajputana—</i>									
Alwar ..	16,772	12,439	+4,333	31,257	38,011	—6,754	—14,485	—25,572	
Banswara ..	3	1	+2	77	1	+76	—74	..	
Bharatpur ..	5,667	5,329	+338	12,278	14,239	—1,961	—6,011	—8,010	
Bikaner ..	8,656	4,505	+4,091	19,764	12,260	+7,504	—11,108	—7,695	
Bundi ..	2,855	1,872	+983	6,115	4,211	+1,904	—3,260	—2,339	
Dholpur ..	268	162	+101	357	627	—270	—94	—465	
Dungarpur ..	..	..	..	18	9	+9	—18	—9	
Jaisalmer ..	40	43	—3	51	21	+30	—11	+22	
Jhallawar ..	233	69	+170	659	724	—65	—426	—661	
Karoli ..	5,670	4,832	+838	10,413	12,409	—1,996	—4,743	—7,577	
Kishengarh ..	2,094	1,520	+1,174	7,195	7,048	+147	—4,501	—5,528	
Kotah ..	1,167	936	+231	9,870	6,036	+3,834	—8,703	—5,100	
Kushalgarh ..	8	..	+8	14	67	—53	—6	—67	
Lawa ..	52	32	+20	761	807	—46	—709	—775	
Marwar ..	14,679	11,913	+2,766	18,656	11,453	+7,203	—3,977	+460	
Mewar ..	1,845	1,154	+691	2,878	1,910	+968	—1,083	—756	
Partabgarh ..	13	4	+9	46	39	+7	—38	—35	
Rajputana Unspecified.	7	..	+7	..	..	..	+7	..	
Shahpura ..	9	13	—4	534	386	+148	—525	—378	
Sirohi ..	56	90	—34	2,082	1,873	+209	—2,026	—1,788	
Tonk ..	5,813	3,615	+2,198	13,890	12,011	+1,879	—8,077	—8,396	
Total carried over..	66,502	48,583	+17,919	136,915	124,142	+12,773	—70,413	—75,559	

Name of Birth Province or State.	Immigrants to the Jaipur State.			Emigrants from the Jaipur State.			Increase (+) or Decrease (-) of immigration over emigration.		REMARKS.
	1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.	
1	2	3	4	5	6	7	8	9	10
Brought forward..	66,502	48,583	+17,919	136,915	124,142	+12,773	-70,413	-75,559	
<i>2. District or State contiguous to Rajputana—</i>									
Ajmer-Merwara	5,353	2,616	+2,737	22,611			-17,258		
Bombay Presidy.	339	226	+113	10,018			-9,679		
Central India States.	1,032	1,186	+446	26,438			-24,806		
Central Provinces	107	52	+55	20,684			-20,577		
Gujrat ..	176	45	+131	..			+176		
Panjab Presidy.	5,911	10,368	-4,457	77,095			-71,184		
Do. States..	5,247	1,420	+3,827	..			+5,247		
Sindh ..	11	7	+4	..			+11		
United Provinces	5,768	4,575	+1,193	18,092			-12,324		
Total ..	24,544	20,495	+4,049	174,938			-150,394		
<i>3. Other Provinces or States in India—</i>									
Baroda ..	75	19	+56	371			-296		
Bengal Presidy.	427	267	+160	23,233			-22,806		
Barmah ..	8	3	+5	297			-289		
Dutch E. I. ..	1	..	+1	..			+1		
Goa ..	32	12	+20	..			+32		
Hyderabad ..	46	37	+9	3,155			-3,109		
India Unspecified	2	..	+2	..			+2		
Kashmere ..	37	18	+19	188			-151		
Madras Presidy.	70	51	+19	2			+68		
Mysore ..	13	10	+3	50			-37		
Nepal ..	31	1	+30	..			+31		
Total ..	742	418	+324	27,296			-26,554		
Total carried over..	91,788	69,496	+22,292	339,149	124,142	+12,773	-70,413	-75,559	

Name of Birth Province or State	Immigrants to the Jaipur State.			Emigrants from the Jaipur State.			Increase (+) or Decrease (—) of immigration over emigration.		REMARKS.
	1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.	
1	2	3	4	5	6	7	8	9	10
Brought forward..	91,788	69,496	+22,292	339,149	124,142	+12,773	—247,361	—75,559	
4. Countries in Asia beyond India—									
Aden ..	4	..	+4	..			+4		
Afghanistan ..	21	16	+5	..			+21		
Arabia ..	4	..	+4	..			+4		
Beluchistan ..	11	1	+10	338			—322		
Bukhara ..	1	2	—1	..			+1		
China ..	6	..	+6	..			+6		
Ceylon ..	6	..	+6	..			+6		
Persia ..	1	1	..	..			+1		
Straits Settlement	1	..	+1	35			—34		
Tibet ..	5	..	+5	6			—1		
Total ..	60	20	+40	374			—314		
5. Countries in Europe—									
England ..	114	57	+57	..			+114		
France ..	6	4	+2	..			+6		
Germany ..	3	3	..	..			+3		
Ireland ..	13	8	+5	..			+13		
Italy ..	1	2	—1	..			+1		
Scotland ..	47	15	+32	..			+47		
Total ..	184	89	+95	..			+184		
6. Countries in Africa—									
Africa ..	2	10	—8	..			..
Transvaal ..	2	..	+2	..			..
Total ..	4	10	—6	..			+4		
7. America ..	8	2	+6	..			+8		
8. Australia ..	1	3	—2	..			+1		
GRAND TOTAL ..	92,045	69,620	+22,425	339,523	124,142	+12,773	—247,478	—75,595	

CHAPTER IV.

Religion.

PART I.—STATISTICAL.

CHAPTER IV.

RELIGION.

PART I.—STATISTICAL.

DATA FOR DISCUSSION.

Imperial Table V shows the towns arranged with population by religion.

Imperial Table VI shows the total strength of all religions enumerated, for the whole State, as well as its districts and each administrative unit.

Imperial Table XVII gives the distribution of Christians by sects and races.

Chapter I, Subsidiary Table V, shows the number per mille of the total population by each religion who live in towns.

To further elucidate the salient features of the tables, nine subsidiary tables are appended to this chapter.

Subsidiary Table I gives the general distribution of population by religion.

Subsidiary Table II shows the proportional strength of the main religions.

Subsidiary Table III gives the number of Christians and their variations by Nizamats.

Subsidiary Table IV gives the races and sects of Christians and their variations.

Subsidiary Table V shows the distribution of religions of urban and rural population by Nizamats.

Subsidiary Table VI.—Variation of population in towns by sex and religion for the last three censuses.

Subsidiary Table VII gives similar details for Jaipur City by wards.

Subsidiary Table VIII shows the distribution of population by sex and main religion of Jaipur City by wards for the Census of 1911.

Subsidiary Table IX gives similar details of the City for 1901.

GENERAL DISTRIBUTION BY RELIGION.

The following table indicates the general distribution of the population by religion :—

Religion.	Number in	
	1911.	1901.
Hindus	2,398,880	2,418,401
Musulmans	195,700	193,044
Jains	38,408	44,630
Animists	1,779	1,438
Aryas	208	120
Sikhs	157	71
Christians	1,320	925
Parsis	28	37
Brahmo-Samajists	6	..
Jews	5	..

To meet the requirements of the census, the whole population was divided into the above religious heads or denominations.

Properly speaking, the table should have been smaller than the one placed above. According to the established notions prevalent in the State, the Hindus should include Jains, Animists, Aryas, Sikhs and Brahmos in the Jaipur State, thus leaving five items instead of ten. Only in later times personal bias induced people to stand all by themselves as separate bodies. This may very likely be due to a desire to know the numerical strength of each.

In the descriptive portion it will be distinctly shown why the writer says so.

The table as it stands presents a preponderance of Hindu population, which is natural in a Hindu State. It will be observed that of the total population enumerated, about 90 per cent. are Hindus, 7 per cent. are Musalmans, one per cent. are Jains, Animists about '06 per cent., Aryas '01 per cent., Sikhs '005 per cent., and Christians '05 per cent.

VARIATIONS IN FIGURES FOR RELIGIONS.

When compared with the figures of 1901, the Hindus, Jains and Parsis show a decrease in their total strength.

The following table shows the distribution of the above religions in the different parts of the State as returned at the Censuses of 1911 and 1901.

Table showing the distribution of the religions in the different parts of the State as returned at the Censuses of 1911 and 1901.

Names of Nizamats.	HINDUS.		MUSALMANS.		JAINS.		ANIMISTS.		ARYAS.		SIKHS.		CHRISTIANS.		PARSIS.		BRAHMO SAMAJISTS.		JEWS.	
	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901	1911	1901
Jaipur City	91,470	110,601	37,664	40,380	7,503	8,726	..	106	89	118	2	242	242	19	15	..	..	..	..	..
Bandikui	7,355	6,926	1,603	1,855	164	126	2	..	32	..	..	..	343	317	..	17	..	..	..	..
Dausa	303,312	312,363	6,882	7,742	2,301	3,006	..	21	1	..	6	3	16	..	..	..	..	..	..	..
Gangapur	66,953	60,366	4,560	4,272	409	500	4	34	3	..	..	..	146	..	1	..	..	..	..	..
Hindaun	172,472	171,550	11,228	11,649	1,522	1,913	..	..	11	..	..	..	10	1	2	..	..	..	..	..
Kote Kasim	15,956	18,366	2,261	2,423	50	36	..	2	..	..	..	..	..	..	..	..	..	..	..	..
Malpura	123,847	112,427	5,967	5,356	4,402	5,024	1,239	916	..	..	..	..	..	5	..	..	..	..	..	..
Sambhar	155,848	155,029	10,931	10,210	4,937	5,433	137	..	40	10	3	560	337	1	2	..	..	..	4	..
Sawai Jaipur	460,678	505,444	16,205	19,415	6,976	9,132	51	62	95	8	60	4	4	..	..	6	..	1	..	..
Sawai Madhopur	186,925	179,957	15,141	14,364	4,270	4,631	22	35	1	14	..	13	1	1	..	..	..	..	..	..
Shekhawati	256,621	233,399	32,544	29,343	814	805	76	208	3	..	..	..	..	..	..	..	..	..	..	..
Thikanas	324,440	294,576	39,647	34,686	3,751	3,990	241	52	24	7	..	5	2	4	3	..	..	..	..	..
Torawati	233,003	247,777	11,118	11,343	1,309	1,288	8	2	7	..	..	..	..	..	..	..	..	..	..	..
Total	2,398,880	2,418,401	195,760	193,044	38,408	44,630	1,779	1,438	298	120	157	71	1,326	925	28	37	6	..	5	..

HINDUS.

The bulk of the population are Hindus. They include nearly all classes of persons who are now generally known as Hindus. The Census Commissioner for India in his note, dated the 12th July 1911, circulated to all the Provincial Census Superintendents a very intelligent paper, in which he wanted to know what classes of persons should be included in the figures for Hindus, and he also suggested tentatively certain tests for deciding who are Hindus and who are not Hindus. This paper was laid before the leading scholars and other responsible persons here. Their opinions are summarized below :—

The Pandits of Mouj Mandir are unanimously of opinion that the Census returns of the Hindus are not misleading, and they do not include even a single individual, who could be placed under any other big head. They, on the contrary, say, that those who are really Hindus, such as Jains, Aryas, Sikhs, etc., are now designated as non-Hindus. This is due to an ignorance of the fundamental principles forming the basis of the Hindu caste. It often happens, in these days, that the origin of caste is traced from religion. In fact, religion has nothing to do with caste. Religion only prescribes modes of worship; and it is a matter of personal choice and faith. One may be Shakta, Shaiva or Vaishnava or even a Jaina, but this does not interfere with his being placed under the general category of the term "Hindu." The fabric of Hindu Society was raised on codified laws, and it includes within its pale all classes of people, who have been called Hindus up to this time, and who also call themselves as such. It is correct to say that "there are many tribes and castes, whose beliefs and customs are of the animistic rather than Hindu type," and therefore they should be classed as Animists. According to the Hindu Codes, the Bhangis, Chamars, Khatiks, etc., are all Hindus. They are all mentioned in the Hindu Codes, and their duties are detailed therein. Had they not formed a portion of the Hindus, they would not have found a place in the Hindu Codes, where every individual forming the Hindu social fabric is described.

An examination of their beliefs and customs shows that they are all of Hindu origin, and their beliefs are suited to their mental aptitude and station in life. It will thus be seen that the Hindus are divided into (1) Brahman, (2) Kshatriya, (3) Vashya, (4) Shudra and (5) Itar (others). The fifth head includes a vast number of classes, who are said to be untouchables, or are desired to be included amongst the Animists. But, as has been shown above, their names occur in the scheme showing the classification of Hindus formulated long ago.

The following is the list of castes, which are tabulated under the head "Hindus," besides those that are recognized as such :—

List of Castes.

Balai	...	...	...	...	...	73,352
Bhangi	...	...	...	...	...	22,157
Sar Bhangi	...	...	...	...	...	144
Chamar	...	...	...	...	...	225,094
Dhanka	...	...	...	...	...	14,133
Dher	...	...	...	...	...	2
Dom	...	...	...	...	...	697
Khatio	...	...	...	...	...	18,575
Koli	...	...	...	...	...	40,266
Raigar	...	...	...	...	...	52,219
Total						446,639

It will be observed from the above figures that these castes contribute about 19 per cent. to the Hindu population.

DISTRIBUTION OF HINDUS.

Subsidiary Table I, as has been set forth above, indicates the general distribution of the population by religion.

The table (page 49 above) shows the local distribution compared with the returns of 1901.

It will thus be seen that the Nizamats of Jaipur and Jaipur City, Dausa, Gangapur, Kote Kasim and Torawati show a decrease in the numerical strength of the Hindus. The Nizamats of Bandikui, Hindaun, Malpura, Sawai Madhopur, Sambhar and Shekhawati and the Thikanas of Sikar, Khetri and Uniara return a larger number of Hindus than in the Census of 1901. No particular reasons can be assigned for their decrease or increase in the different parts of the State, excepting that the plague claimed a number of victims everywhere in the State. In some parts it played more havoc than in others. In the districts where a decrease is shown, it is very well known that the plague was very severe. The greatest number of Hindus is found in the Nizamat of Sawai Jaipur and the City, then comes Dausa and then follow the Nizamats of Sawai Madhopur, Hindaun and others in the order of the total strength of Hindus.

MUSALMANS.

The proportional strength of Musalmans in the Jaipur State as recorded above is 7 per cent. The highest number of Musalmans returned in the State, is in the Thikanas of Sikar, Khetri, Uniara and then follows Shekhawati, with its Mahomedan population of 32,544 persons. This tract was formerly under the sway of Mahomedans, who have converted a number of Hindus of all classes, specially Rajputs, to their faith. These Rajput converts are known by the name of Kaimkhanis.

We have also a very large population of Mahomedans in the city of Jaipur, where they are altogether 37,654 in number. Then the Nizamats of Sawai Jaipur, Sawai Madhopur, Hindaun and Torawati follow in the order of the numerical strength of the Mahomedan population. The lowest number of Mahomedans recorded is in the Nizamats of Kote Kasim and Bandikui, which are really very small Nizamats. When compared with the figures returned in 1901, the Mahomedans show a decrease in the Nizamats of Sawai Jaipur and City, Bandikui, Dausa, Hindaun, Kote Kasim and Torawati. The cause of decrease apparently is the same as in the case of Hindus, namely, the destruction caused by plague, which makes its appearance almost every year in some part or other of the State. They have increased in the Nizamats of Gangapur, Malpura, Sawai Madhopur, Sambhar and Shekhawati, and the Thikanas of Sikar, Khetri and Uniara.

Jains.—The total population of Jains returned in 1911 was 38,408 against 44,630 of 1901. It has been remarked above that of the total population of the State, about one per cent. are Jains. Their number has decreased, as will be observed from what has been noted above. A glance at the statement will show that their number has increased in the Nizamats of Bandikui, Kote Kasim, Shekhawati and Torawati, only by the increase of a few individuals. While their numerical strength is greatly diminished in the Nizamats of Sawai Jaipur

and Jaipur City; and the Nizamats of Dausa, Gangapur, Hindaun, Malpura, Sawai Madhopur, Sambhar and the Thikanas of Sikar, Khetri and Uniara share a proportional diminution in the general decrease of the total strength of the Jains. The possible and probable cause of this decrease is due to mortality caused by plague. There is no ground for surmising that persons, who were Jains, were, by the negligence of the enumerators, entered as Hindus, for there are unmistakable signs of a very intense enthusiasm amongst the Jains to keep themselves distinct from Hindus.

Aryas.—The total Aryas returned at the last Census were 298, while at the Census of 1901 they were only 120, so they have more than doubled their number. They are only .01 per cent. of the total population. The highest number of Aryas returned in the Jaipur State are in the Nizamat of Sawai Jaipur and the City of Jaipur, where they are 95 and 82 respectively; then follow the Nizamats of Sambhar and Bandikui and the Thikanas (Sikar, Khetri and Uniara), where the number varies from 40 to 24. In the Nizamats of Sawai Madhopur the Arya Samaj movement seems to have made only a start, as there is only one Arya in that district. Each of the two Nizamats, Gangapur and Shekhawati, returns 3 Aryas only, and Torawati has 7 Aryas. In the Nizamats of Dausa, Kote Kasim and Malpura there are no Aryas.

It will appear from the foregoing that the Aryas have increased in number everywhere in the State. This is due merely to the agitation caused by the Arya Samajists outside Jaipur, who, wishing to know the numerical strength of their followers, have asked them to get themselves entered as Aryas and not Hindus in the Census Schedules.

Sikhs.—The Sikh population in the Jaipur State in 1901 was 71, and in 1911 they were 157. They have thus increased by 86. The Sikhs are only .005 per cent. of the total population of the Jaipur State. The greatest number of Sikhs in the Jaipur State is found in Jaipur City, where they are 118 in number, while in the Census of 1901, 2 Sikhs only were returned in the City of Jaipur. It cannot be imagined that there has been such a big addition of the Sikhs in the City since the Census of 1901. What appears most probable and possible, is that the instinct of disintegration and a consequent desire on the part of one set of people to hold aloof from others, is daily on the increase, and many people, who, ten years ago, were not very particular about being known either by a general name or a particular one, now prefer the latter. It is, therefore, very likely that many Sikhs, who were content with the name of Hindus, a most comprehensive and general term for all the people, who profess some form or other of Hinduism, now call themselves Sikhs. There are no Sikhs in the Nizamats of Bandikui, Dausa, Gangapur, Hindaun, Kote Kasim, Malpura, Shekhawati and Torawati. In the Census of 1901 there were 60 Sikhs in the Nizamat of Sawai Jaipur, while in the Census of 1911, they were found to be only 8. The cause of this is not far to seek. The opposite tendency to call oneself a Hindu, in spite of one's being a Jain or Sikh, is also at work amongst many people. Very naturally, therefore, persons who called themselves Sikhs when they were enumerated in 1901, had themselves entered as Hindus in 1911.

Christians.—The Christians of all denominations, when enumerated in 1901, were 925. After ten years in 1911, they were 1,326. They have therefore increased in number by 401. Of the total population of Jaipur, including all castes, creeds and nationalities, the Christians are only .05 per cent. In the City of Jaipur, their number remains almost the same as it was in 1901.

Bandikui shows an increase of a small number, but in the Nizamat of Gangapur, where there was not a single Christian in the Census of 1901, there are now 146 Christians. This place is noted for its salubrious and wholesome climate, and has of late been connected with the Railway system, being situated on the Nagda-Muttra Railway. It has therefore risen in importance. Most of these Christians are in Railway employ.

In the Nizamat of Sambhar their number, since the Census of 1901, has almost doubled. There, in the Census of 1901, they were 337, but the returns of 1911 show that they are now 560. Most of these Christians are in Railway service at Phulera, where there is also an Orphanage for Christians, financed by the American Mission. Besides this they have also settled as agricultural workers in a small village near Phulera.

Parsis.—The number of Parsis has diminished by 9 in the Jaipur State.

The Census of 1901 enumerated 37 Parsis in the Jaipur State, while at the last census the returns show them to be only 28. In Jaipur City there are 19 Parsis and 4 in the Thikana of Sikar. Bandikui has not a single Parsi now, where there were 17 Parsis in 1901.

Brahmo-Samajists.—The followers of this reformed sect are very few in Jaipur. Only 6 have been returned at Jagutpura in the Nizamat of Sawai Jaipur. They are in Railway service.

Jews.—There are 5 Jews in the Jaipur State. Of these 4 were enumerated at Phulera in the Sambhar Nizamat and one at Renwal in the Nizamat of Sawai Jaipur.

From the above it will be clear that the total population of the State in 1901 was 2,658,666 and in 1911 was 2,636,647. There is a decrease of 22,019.

The comparative statement of the religions given above shows that Hindus, Jains and Parsis have diminished in number, while the Mahomedans, Animists, Aryas, Sikhs and Christians have increased.

Animists.—The following people have been included among the Animists :—Bagri, Balodia, Bauri, Bhil, Kanjar, Katariya, Nat, Sansi and Kalbeliya.

The Census returns of 1901 show the Animists to be 1,438, while those of 1911 show them to be 1,779; they have therefore increased in number. They are about .06 per cent. of the total population. The highest number of Animists is returned from Malpura, where Bagris, Bhils and Baoris are about 1,239 in number. In the Thikanas of Sikar, Khetri and Uniara they are 124 in number. Some of the Nizamats have no Animists, while others very few.

Subsidiary Table I.—General distribution of the Population by Religion—Hindu

Locality.	Actual No. in 1911.	Proportion per 10,000 of the population					Variation per cent. Increase (+) or decrease (-).			Net variation, 1891-1911.	REMARKS.
		1911	1901	1891	1881	1891-1901	1901-1911	1891-1901	1891-1901		
1	2	3	4	5	6	7	8	9	10	11	
1. Jaipur City	91,170	655	9,905	9,009	7,073	-10	-00	-23	-63	In the Census of 1881 Bandikui was included in Dausa, and Thikana in Shekhawati.	
2. Bandikui	7,355	7,742	7,178	8,745	..	+35	-109	..	..
3. Dausa	303,312	9,706	9,697	9,711	9,649	+09	-1	+7	-78		
4. Gangapur	66,953	9,292	9,357	9,515	9,385	-7	-16	-13	-1		
5. Ifindaun	172,172	9,310	9,267	9,331	9,215	+1	-7	+9	+6		
6. Kot Kasim	15,956	9,731	8,818	8,851	8,834	-9	-3	+1	-11		
7. Malpura	123,847	9,143	9,056	9,467	9,854	+6	-35	-15	-71		
8. Sawai Jaipur	100,073	9,517	9,193	9,461	9,165	+5	+62	-65	+17		
9. Sawai Madhopur	180,925	9,057	9,012	9,123	8,957	+1	-8	+18	+11		
10. Sranbhar	155,919	9,030	9,071	8,951	8,911	-1	+13	+67	+97		
11. Shekhawati	250,621	8,317	8,949	9,022	8,922	-62	-9	..	-82		
12. Thikana	321,460	8,911	9,837	8,875	..	-2	-1	..	..
13. Trawati	233,043	9,403	9,511	9,598	9,418	-2	-8	+19	+9		
Jaipur State	2,308,880	9,098	9,090	9,157	9,150	+62	-3	-2	-38		

**SUBSIDIARY TABLE I.—General distribution of the Population by Religion—
Musalman.**

Locality.	Actual No in 1911.	Proportion per 10,000 of the population.				Variation per cent. Increase (+) or Decrease (—).			Net variation, 1881-1911.
		1911	1901	1901	1881	1901-11	1891-01	1881-01	
1	2	3	4	5	6	7	8	9	10
1. Jaipur City ..	37,661	2,747	2,521	2,453	2,311	+8.9	+2.7	+6.1	+17.7
2. Bandikui ..	1,003	1,057	2,002	1,100	.	-16.7	+8.2	..	..
3. Dausa ..	6,882	222	230	230	235	-7.1	+100	+1.7	+64.6
4. Gangapur ..	4,560	633	575	552	523	+10.8	+4.1	+5.5	+20.4
5. Hindaun ..	11,223	606	629	622	633	-3.6	+1.1	-1.7	-4.2
6. Kot Kasim ..	2,201	1,237	1,163	1,126	1,146	+6.3	+3.2	-1.7	+7.8
7. Malpura ..	5,007	440	432	343	394	+1.8	+12.6	-20	+14.01
8. Sawai Jaipur ..	16,205	334	363	366	319	-7.9	-81	+5.1	-3.61
9. Sawai Madhopur ..	15,111	733	722	701	731	+1.5	+2.5	-4.08	-0.08
10. Sambhar ..	10,031	633	501	691	668	+6.5	-14.4	+3.8	-4.1
11. Shekhawati ..	32,541	1,121	1,112	1,055	1,021	+8	+5.1	+3.3	+9.5
12. Thikanas ..	39,647	1,077	1,018	998	..	+2.9	+1.9	..	..
13. Torawati ..	11,118	453	435	472	505	+4.1	-7.9	-16.4	-20.2
Jaipur State ..	195,760	742	726	704	671	+2	+3	+4	+9

SUBSIDIARY TABLE I.—General distribution of the Population by Religion.—Jain.

Locality.	Actual No. in 1911	Proportion per 10,000 of the population				Variation per cent. Increase (+), or Decrease (—).			Net variation, 1881-1911.
		1911	1901	1901	1881	1901-11	1891-01	1881-01	
1	2	3	4	5	6	7	8	9	10
1. Jaipur City ..	7,503	516	511	615	605	+3.6	-11.5	+1.0	-10.02
2. Bandikui ..	161	171	153	136	..	+25.7	-11.1	..	..
3. Dausa ..	2,301	73	93	45	111	-21.5	+100.6	-60.5	+24.6
4. Gangapur ..	409	66	67	55	91	-16.4	+21.8	-39.5	-34.1
5. Hindaun ..	1,522	82	103	102	121	-20.3	-35.5	+33.8	-22
6. Kot Kasim ..	50	27	17	21	19	+54.8	-19	-10.5	+50.3
7. Malpura ..	4,102	324	405	371	313	-20	+9.1	+18.5	+7.6
8. Sawai Jaipur ..	6,976	141	170	172	175	-15.2	-1.1	-1.7	-18.0
9. Sawai Madhopur ..	4,270	206	233	171	304	-10.7	+36.2	-43.7	-18.2
10. Sambhar ..	4,937	286	316	353	381	-9.4	-10.4	-8	-27.8
11. Shekhawati ..	811	28	35	23	52	-20	-52.1	-55.7	-97.8
12. Thikanas ..	3,751	101	119	122	..	-15.1	-2.5	..	..
13. Torawati ..	1,309	53	49	50	59	+8.1	-2	+100	+108.1
Jaipur State ..	33,408	145	167	166	188	-15	+5	-13	-27.5

SUBSIDIARY TABLE I.—General distribution of the Population by Religion.—
Animist.

Locality.	Actual No. in 1911.	Proportion per 10,000 of the population.				Variation per cent. Increase (+) or Decrease (—).			Net variation, 1881-1911.
		1911	1901	1891	1881	1901-1911	1891-1901	1881-1891	
1	2	3	4	5	6	7	8	9	10
1. Jaipur City ..	..	..	0	..	..	..	..	..	..
2. Bandikui ..	2	2	..	..	..	..	..	..	..
3. Dausa ..	..	..	6	..	..	..	..	..	..
4. Gangapur ..	4	5	4	..	..	-12.5	..	..	..
5. Hindaun ..	..	..	..	..	..	..	..	..	..
6. Kot Kasim ..	..	..	0	..	..	..	..	..	..
7. Malpura ..	1,239	91	7	..	..	+1,200	..	..	..
8. Sawai Jaipur ..	51	1	1	..	..	+ 100	..	..	..
9. Sawai Madhopur ..	22	1	1	..	..	+ 100	..	..	..
10. Sambhar ..	137	7	..	..	..	..	..	..	..
11. Shekhawati ..	75	2	7	..	..	- 71.4	..	..	..
12. Thikanas ..	241	6	1	..	..	+ 500	..	..	..
13. Torawati ..	8	3	07	..	..	+ 328.5	..	..	..
Jaipur State .	1,779	67	5	..	..	+ 25	..	..	..

SUBSIDIARY TABLE I.—General distribution of the Population by Religion—Arya.

Locality.	Actual No. in 1911.	Proportion per 10,000 of the population.				Variation per cent. Increase (+) or Decrease (—).			Net variation, 1881-1911.
		1911	1901	1891	1881	1901-11	1891-01	1881-01	
1	2	3	4	5	6	7	8	9	10
1. Jaipur City ..	82	5	5	2	..	..	..	..	..
2. Bandikui ..	32	33	22	..	..	..	..	..	..
3. Dausa ..	..	..	03	..	..	..	..	..	..
4. Gangapur ..	3	1	4	..	..	..	..	..	..
5. Hindaun ..	11	6	..	..	..	..	..	..	..
6. Kot Kasim ..	..	..	..	..	..	..	..	..	..
7. Malpura ..	..	..	..	..	..	..	..	..	..
8. Sawai Jaipur ..	95	1	..	..	..	..	..	..	..
9. Sawai Madhopur ..	1	0	..	..	..	..	..	..	..
10. Sambhar ..	40	2	2	1	..	..	..	..	..
11. Shekhawati ..	3	1	..	..	..	..	..	..	..
12. Thikanas ..	24	6	06	..	..	..	..	..	..
13. Torawati ..	7	2	..	..	..	..	..	..	..
Jaipur State ..	298	1.1	04	1	..	+96	-150	..	-54

SUBSIDIARY TABLE I.—General distribution of the Population by Religion—Sikh.

Locality.	Actual No in 1911.	Proportion per 10,000 of the population.				Variation per cent. Increase (+) or Decrease (—).			Net variation, 1881-1911.
		1911	1901	1891	1881	1901-11	1891-01	1881-01	
1	2	3	4	5	6	7	8	9	10
1. Jaipur City ..	118	8	1	1	..	..	..	..	..
2. Bandikui ..	..	..	..	..	..	..	..	..	..
3. Dausa ..	..	..	1	..	..	..	..	..	..
4. Gangapur ..	..	..	..	..	..	..	..	..	..
5. Hindaun ..	..	..	..	..	..	..	..	..	..
6. Kot Kasim ..	..	..	..	..	..	..	..	..	..
7. Malpura ..	..	..	..	..	..	..	..	..	..
8. Sawai Jaipur ..	..	..	..	..	..	..	..	..	..
9. Sawai Madhopur ..	8	1	1	..	..	..	..	..	..
10. Sambhar ..	14	6	..	..	..	..	..	..	..
11. Shekhawati ..	10	6	1	..	..	..	..	..	..
12. Thikanas ..	7	1	..	..	..	..	..	..	..
13. Torawati ..	..	..	..	..	..	..	..	..	..
Jaipur State ..	157	5.9	2	2	..	+ 66	100	..	..

SUBSIDIARY TABLE I.—General distribution of the Population by Religion. Christian.

Locality.	Actual No. in 1911	Proportion per 10,000 of the population.				Variation per cent. Increase (+) or Decrease (—).			Net variation, 1881-1911.
		1911	1901	1891	1881	1901-1911	1891-1901	1881-1891	
1	2	3	4	5	6	7	8	9	10
1. Jaipur City ..	212	17	15	7	9	+13.3	+114.2	-22.2	+105.8
2. Bandikui ..	343	361	342	4	..	+5.5	+8,450	..	+8453.5
3. Dausa ..	8	09	4	..	..	-775	..	..	-775
4. Gangapur ..	146	22	..	..	..	..	..	..	..
5. Bindraun ..	10	5	06	..	..	+9	..	..	..
6. Kot Kasim ..	..	..	..	08	..	..	..	..	..
7. Malpura ..	..	..	4	..	..	..	..	..	..
8. Sawai Jaipur ..	4	09	07	07	1	+28.5	+100	-30	+98.5
9. Sawai Madhopur ..	18	6	05	..	..	+1,100	..	..	..
10. Sambhar ..	560	32	19	6	2	+68.4	-70	..	..
11. Shekhawati ..	..	..	..	..	02	..	..	..	..
12. Thikanas ..	5	1	06	2	..	+88.6	-70	..	..
13. Torawati ..	..	..	..	..	..	..	..	..	..
Jaipur State ..	1,326	5	2	5	75	+60	+75	-50	+85

Subsidiary Table I.—General distribution of the Population by Religion. Parsi.

Locality.	Actual No. in 1911.	Proportion per 10,000 of the population.				Variation per cent. Increase (x) or Decrease (—).			Net variation, 1881-1911.
		1911	1901	1891	1881	1901-1911	1891-1901	1881-1891	
1	2	3	4	5	6	7	8	9	10
1. Jaipur City ..	19	1	.9	.1	..	+80	+12.5	..	..
2. Bandikui ..	..	..	18	..	..	..	..	..	..
3. Dausa ..	..	..	..	..	..	..	..	..	..
4. Gangapur ..	1	.1	..	..	..	..	..	..	..
5. Hindaun ..	2	.1	..	..	..	..	..	..	..
6. Kot Kasim ..	..	..	..	..	..	..	..	..	..
7. Malpura ..	..	..	..	..	..	..	..	..	..
8. Sawai Jaipur ..	..	..	..	..	..	..	..	..	..
9. Sawai Madhopur ..	1	.01	..	..	..	..	..	..	..
10. Sambhar ..	1	.05	.1	..	..	..	..	..	..
11. Shekhawati ..	..	..	..	..	..	..	..	..	..
12. Thikanas ..	4	.1	.03	.1	..	..	..	..	..
13. Torawati ..	..	..	..	..	..	..	..	..	..
Jaipur State	48	.1	.01	.02	..	+9	—100	..	..

SUBSIDIARY TABLE I.—General distribution of the Population by Religion.

Brahmo-Samajists.

Locality.	Actual No. in 1911.	Proportion per 10,000 of the population.				Variation per cent. Increase (+) or Decrease (—).			Net variation, 1881-1911.
		1911	1901	1891	1881	1901-1911	1891-1901	1881-1891	
1	2	3	4	5	6	7	8	9	10
1. Jaipur City
2. Bandikui
3. Dausa
4. Gangapur
5. Hindaun
6. Kot Kasim
7. Malpura
8. Sawai Jaipur ..	6	1	..	..	..	..	..	..	..
9. Sawai Madhopur
10. Sambhar
11. Shekhawati
12. Thikanas
13. Torawati
Jaipur State ..	6	002	..	..	..	..	..	..	..

Jews.

1. Jaipur City ..	..	..	..	..	..	..	..	..	..
2. Bandikui ..	..	..	..	..	..	..	..	..	..
3. Dausa ..	..	..	..	..	..	..	..	..	..
4. Gangapur ..	..	..	..	..	..	..	..	..	..
5. Hindaun ..	..	..	..	..	..	..	..	..	..
6. Kot Kasim ..	..	..	..	..	..	..	..	..	..
7. Malpura ..	..	..	..	..	..	..	..	..	..
8. Sawai Jaipur ..	1	02	..	..	..	..	..	..	..
9. Sawai Madhopur ..	..	..	..	..	..	..	..	..	..
10. Sambhar ..	4	2	..	..	..	..	..	..	..
11. Shekhawati ..	..	..	..	..	..	..	..	..	..
12. Thikanas ..	..	..	..	..	..	..	..	..	..
13. Torawati ..	..	..	..	..	..	..	!	..	..
Jaipur State ..	5	018	..	..	..	..	..	..	..

SUBSIDIARY TABLE II.—Showing the proportional strength of main Religions.

Nizamats.	HINDU.				MUSALMAN				JAIN.				ANIMIST.			
	Proportion per 10,000 of the population.				Proportion per 10,000 of the population.				Proportion per 10,000 of the population.				Proportion per 10,000 of the population.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Jaipur City ..	6,635	6,905	6,900	7,073	2,747	2,521	2,163	2,311	516	511	615	605	..	6	..	..
Bandikui ..	7,713	7,178	8,745	..	1,087	2,002	1,100	..	171	136	153	..	2	..	..	..
Dausa ..	9,706	9,097	9,714	9,619	222	230	230	235	73	93	45	114	..	6	..	..
Gangapur ..	9,248	9,357	9,515	9,325	633	575	552	523	56	67	55	91	5	4	..	..
Hindaun ..	9,310	9,207	9,331	9,245	606	629	622	633	82	103	162	121	..	..	..	..
Kot Kasim ..	8,731	8,318	8,951	8,831	1,237	1,163	1,126	8,834	27	17	21	19	..	9	..	..
Malpura ..	9,113	9,086	9,107	9,851	440	432	383	384	321	405	371	313	91	7	..	..
S. Jaipur ..	9,517	9,163	9,161	9,465	331	363	366	319	141	170	172	176	1	1	..	..
S. Madhopur ..	9,057	9,012	9,123	8,057	733	722	701	731	206	233	171	301	1	1	..	..
Sambhar ..	9,036	9,071	8,951	8,944	633	594	604	608	256	316	353	384	7	..	..	..
Shekhawati ..	8,317	8,310	8,922	8,922	1,121	1,112	1,055	1,021	29	35	23	52	2	7	..	..
Thikana ..	8,313	8,897	8,878	..	1,077	1,046	998	..	101	119	122	..	6	1	..	..
Torawati ..	9,493	9,514	9,509	9,118	153	435	172	565	53	49	50	50	3	07	..	..
Jaipur State ..	9,098	9,096	9,127	9,119	742	720	701	671	115	167	166	188	6.7	5	..	..

SUBSIDIARY TABLE II.—Showing the proportional strength of the main Religions—(concl'd.).

Nizamata.	ARYA.				SIKH.				CHRISTIAN.				PARSI.				BRAHMO-SAMAJ.				JEW.				OTHERS.			
	Proportion per 10,000 of the population.				Proportion per 10,000 of the population.				Proportion per 10,000 of the population.				Proportion per 10,000 of the population.				Proportion per 10,000 of the population.				Proportion per 10,000 of the population.				Proportion per 10,000 of the population.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
Jaipur City	5	5	2	..	8	1	..	9	17	15	7	9	1	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bandikui	33	22	..	..	..	..	..	..	361	342	4	..	..	18	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dausa	..	03	..	..	..	1	..	..	09	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Gangapur	4	4	..	..	..	..	..	..	22	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hindaun	6	..	..	..	..	..	..	..	5	05	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kot Kasim	..	..	..	..	..	..	..	..	..	..	06	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Malpura	..	..	..	..	..	..	..	..	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
S. Jaipur	1	..	..	..	1	1	..	1	09	07	07	1	..	..	..	..	1	..	..	..	02	..	..	..	..	..	..	..
S. Madhopur	0	..	..	..	6	..	..	..	6	05	..	..	01	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sambhar	2	2	1	..	5	1	..	2	32	10	6	2	05	1	..	..	..	..	..	2	..	..	..	..	..	..	..	..
Shekhawati	1	..	..	..	..	..	..	..	..	..	..	02	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Thikana	6	06	..	..	1	..	..	..	1	08	2	..	1	09	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Torawati	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jaipur State	11	04	1	..	59	2	2	75	5	2	5	75	1	01	02	..	002	..	..	018	..	..	..	..	..	..	..	..

SUBSIDIARY TABLE III.—Christians, number and variation since 1881.

Nizamats.	Actual number of Christians.				Variation per cent.			
	1911.	1901.	1891.	1881.	1901 to 1911.	1891 to 1901.	1881 to 1891.	1881 to 1911.
1	2	3	4	5	6	7	8	9
Jaipur State ..	1,326	925	155	190	+30.2	+53.2	—22.5	+85.6
Jaipur City ..	242	242	127	138	..	+47.9	—8.7	+42.9
Bandikui ..	343	317	2	..	+7.5	+92.3	+100	+100
Dausa ..	8	16	..	..	—433.3	+100	..	+100
Gangapur ..	146	..	..	..	+100	..	..	+100
Hindaun ..	10	1	..	..	+90	+100	..	+100
Kot Kasim ..	..	..	1	..	..	—100	+100	..
Malpura ..	..	5	..	..	—500	+100	..	..
S. Jaipur ..	4	4	4	10	..	..	..	—150
S. Madhopur ..	13	1	..	..	+92.3	+100	..	+100
Sambhar ..	560	397	13	41	+39.8	+96.1	—215.3	+92.6
Shekhawati ..	..	..	..	1	..	..	—100	—100
Thikanas ..	5	2	8	..	+60	—300	+100	+100
Torawati ..	..	..	..	..	..	..	..	..

SUBSIDIARY TABLE IV.—Races and Sects of Christians.

Sects.	EUROPEAN.		ANGLO-INDIAN.		NATIVE.		TOTAL.		Variation + or —
	Male.	Female.	Male.	Female.	Male.	Female.	1911.	1901.	
1	2	3	4	5	6	7	8	9	10
Anglican communion	133	104	62	72	16	10	406	334	+72
Baptist ..	4	3	1	..	..	..	8	12	—4
Lutheran ..	1	1	..	..	..	..	2	4	—2
Methodist ..	7	6	..	..	178	207	398	221	+177
Presbyterian ..	23	14	5	4	15	11	72	71	+1
Roman Catholic ..	57	31	60	80	76	35	339	264	+75
Protestant (unspecified)	8	7	..	..	41	43	99	..	+99
Indefinite belief ..	1	..	..	..	..	..	1	..	+1
Sect not returned ..	1	..	..	..	..	..	1	16	—15
Salvationist ..	..	..	..	..	2	..	..	2	—2
Greek ..	1	..	..	..	..	..	..	1	—1
Total ..	235	166	128	156	326	315	1,326	925	+401

Subsidiary Table V.—Religion of Urban and Rural Population.

No.	Nizamats.	NUMBER PER 10,000 OF URBAN POPULATION WHO ARE										NUMBER PER 10,000 OF RURAL POPULATION WHO ARE									
		Hindu.	Musliman.	Jain.	Animist.	Arya.	Sikh.	Christian.	Parsi.	Brahmo-Samaj.	Jew.	Hindu.	Musliman.	Jain.	Animist.	Arya.	Sikh.	Christian.	Parsi.	Brahmo-Samaj.	Jew.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
1	Jaipur City ..	4,671	2,731	547	..	6	8	18	1	..	..	..	..	..	..	..	..	..	..	..	..
2	Bandikui ..	..	..	..	..	..	..	..	..	..	..	7,742	1,119	172	3	33	..	361	..	..	..
3	Dausa ..	8,760	1,097	117	..	..	..	1	..	..	..	9,755	168	69	..	..	..	..	..	..	..
4	Gangapur ..	863	1,104	118	1	9	..	144	9	..	..	9,308	557	47	3	3	..	..	..	..	..
5	Hindaun ..	8,019	1,880	93	..	1	..	5	5	..	..	9,415	473	81	..	5	..	08	..	..	..
6	Kot Kasim ..	..	..	..	..	..	..	..	..	..	..	9,282	1,238	27	..	..	..	..	..	..	..
7	Malpura ..	7,579	1,680	771	28	..	..	..	..	..	..	9,349	282	267	107	..	..	..	..	..	..
8	S. Jaipur ..	8,360	1,483	160	..	1	4	..	..	..	..	9,561	284	148	1	1	..	08	..	1	002
9	S. Machhepur ..	7,106	2,308	573	..	..	8	8	8	..	..	9,167	613	185	1	005	1	6	..	..	..
10	Sombhar ..	7,974	1,857	137	..	..	2	2	..	..	..	9,156	495	303	8	2	3	33	08	..	2
11	Shekhawati ..	7,318	2,630	46	3	3	..	..	..	..	..	9,235	739	23	2	04	..	..	..	..	..
12	Thikanas ..	7,148	2,625	219	..	2	7	7	4	..	..	9,341	584	64	8	..	..	..	..	..	..
13	Tonawati ..	7,631	027	218	..	3	..	..	..	..	..	9,657	317	33	3	..	..	..	..	..	..
	Jaipur State ..	7,285	2,377	319	1.4	3	3	11	6	..	..	9,431	440	114	7	8	03	3.9	004	02	02

SUBSIDIARY TABLE VI.—Variation of population in towns by Sex and Religion during the last 3 Censuses.

Names of towns with their numbers.	Religion.	PERSONS.					MALES.					FEMALES.					REMARKS.			
		1911.	1901.	1891.	VARIATION— INCREASE (+) DECREASE (—).		Net Variation— Increase (+) Decrease (—).	1911.	1901.	1891.	VARIATION— INCREASE (+) DECREASE (—).		Net Variation— Increase (+) Decrease (—).	1911.	1901.	1891.		VARIATION— INCREASE (+) DECREASE (—).		Net Variation— Increase (+) Decrease (—).
					1901 to 1911.	1891 to 1901.					1901 to 1911.	1891 to 1901.						1901 to 1911.	1891 to 1901.	
Jaipur City No. 1.	Hindus	91,470	110,001	100,818	-19,131	+783	-18,348	46,962	58,114	58,032	-11,152	+82	-11,070	44,508	52,487	51,786	-7,979	+701	-7,278	
	Muslimans	37,004	40,386	38,963	-2,722	+1,433	-1,289	19,773	20,984	20,825	-1,211	+159	-1,052	17,891	19,402	18,128	-1,511	+1,271	-237	
	Jains	7,503	8,726	9,780	-1,223	-1,054	-2,277	3,863	4,460	5,021	-597	-581	-1,168	3,640	4,260	4,769	-620	-493	-1,119	
	Christians	242	242	127	...	+115	+115	140	142	72	-2	+70	+68	102	100	55	+2	+45	+47	
	Aryas	82	89	43	-7	+46	+39	39	48	43	-9	+5	-4	43	41	...	+2	+2	+4	
	Parsis	19	15	2	+4	+13	+17	10	10	1	...	+9	+9	9	5	1	+4	+4	+8	
	Sikhs	118	2	04	+110	-62	+54	60	1	30	+59	-29	+30	58	1	34	+57	-38	+24	
Animists	...	106	...	...	-106	+106	...	95	...	...	-95	+95	...	11	...	...	-11	+11	...
Bikaner Town No. 21.	Total	137,098	160,107	168,787	-23,009	+1,380	-21,689	70,847	83,854	84,024	-1,007	-170	-13,177	66,251	76,313	74,763	-10,062	+1,511	-8,551	
	Hindus	12,672	12,907	11,887	-285	+1,080	+701	6,716	7,034	6,409	-318	+025	+307	5,902	5,933	5,478	+39	+455	+484	
	Muslimans	8,788	7,704	7,172	+1,084	+532	+1,016	4,307	3,917	3,807	+480	+110	+590	1,301	3,787	3,265	+604	+422	+1,026	
	Jains	838	849	838	-11	+11	...	384	420	408	-36	+12	-24	434	429	430	+25	-1	+24	
	Christians	1	1	...	...	+1	+1	1	1	...	...	+1	+1	...	...	...	...	...	...
	Aryas	1	...	...	+1	...	+1	1	...	...	+1	...	+1	...	...	...	...	...	...
	Parsis	4	2	...	+2	+2	+4	2	...	...	+2	...	+2	2	...	...	+2	...	+2
Sikhs	7	...	...	+7	...	+7	3	...	...	...	+3	...	4	...	...	+4	...	+4	
Kota No. 32.	Hindus	11,825	11,205	11,215	+620	-10	+610	5,657	5,360	5,277	+307	+83	+590	6,168	5,815	5,938	+313	-93	+220	
	Muslimans	4,869	4,575	4,777	+214	-202	+92	2,343	2,106	2,394	+237	-288	-51	2,526	2,469	2,383	+57	+86	+113	
	Jains	591	613	588	-22	+25	+3	263	264	261	-1	+3	+2	328	349	327	-21	+22	+1	
	Aryas	9	...	...	+9	...	+9	7	..	...	+7	...	+7	2	...	...	+2	...	+2

Navalgadh Town No. 11.	Hindus	11,673	10,209	10,628	+1,374	-329	+1,015	5,701	5,079	5,248	+625	-169	+456	5,960	5,220	5,380	+749	-160	+580
	Musalman	2,343	1,919	2,576	+394	-621	-233	1,137	998	1,133	+149	-135	+11	1,196	951	1,413	+245	-492	-247
	Jains	43	67	41	-24	+23	-1	23	36	24	-13	+12	-1	20	31	20	-11	+11	...
Jhundbun Town No. 14.	Hindus	7,369	7,278	7,554	+91	-276	-185	3,770	3,748	4,024	+22	-276	-251	3,599	3,530	3,530	+61	...	+69
	Musalman	5,699	4,844	4,530	+855	+315	+1,170	2,715	2,356	2,291	+359	+75	+434	2,984	2,488	2,218	+496	+240	+776
	Jains	177	157	181	+20	-27	-7	70	64	82	+12	-18	-6	101	93	102	+8	-9	-1
	Animists	10	...	...	+19	...	+19	12	...	...	+12	...	+12	7	...	...	+7	...	+7
	Aryas	2	...	...	+2	...	+2	2	...	...	+2	...	+2	...	...	...	...	...	...
Ramgarh Town No. 23.	Hindus	8,788	8,465	9,390	+323	-925	-602	4,354	4,056	4,581	+298	-625	-227	4,434	4,409	4,809	+25	-400	-375
	Musalman	2,655	2,441	2,694	+214	-259	-39	1,253	1,192	1,345	+61	-153	-92	1,402	1,249	1,349	+153	-100	+53
	Jains	111	117	113	-6	+4	-2	50	51	54	-1	-3	-4	61	66	59	-5	+7	+2
	Aryas	1	...	...	+1	...	+1	...	...	...	...	...	...	1	...	...	+1	...	+1
	Christians	1	...	...	+1	...	+1	...	...	...	...	...	...	1	...	...	+1	...	+1
Sambhar town No. 22.	Hindus	3,700	3,547	8,277	+153	-4,730	-4,677	1,989	1,891	4,578	+128	-2,717	-2,680	1,711	1,986	3,609	+25	-2,013	-1,988
	Musalman	1,746	1,787	3,911	-41	-2,124	-2,165	948	912	2,121	+36	-1,200	-1,173	798	875	1,790	-77	-915	-992
	Jains	71	72	168	-1	-86	-87	40	44	91	-4	-47	-51	31	28	67	+3	-39	-36
	Christians	31	28	13	+3	+15	+18	20	14	9	+6	5	+11	11	14	4	-3	+10	+7
	Aryas	...	1	3	-1	-2	-3	...	1	3	-1	-2	-3	...	...	...	...	...	...
	Parsis	...	1	...	-1	+1	...	...	1	...	-1	+1	...	...	...	...	...	...	...
	Sikhs	...	1	...	-1	+1	...	...	1	...	-1	+1	...	...	...	...	...	...	...
Jachunagarh Town No. 24.	Hindus	8,880	8,415	7,937	+435	+508	+913	4,070	4,005	3,824	+5	+241	+246	4,810	4,380	4,113	+430	+267	+697
	Musalman	1,904	1,648	1,530	+266	+103	+374	940	811	868	+39	+23	+122	974	807	722	+167	+85	+252
	Jains	14	93	10	-49	+53	+1	21	16	24	-22	+22	...	20	47	16	-27	+31	+1



Names of towns with their number.	Religion.	PERSONS.						MALES.						FEMALES.						REMARKS.
		1911.	1901.	1891.	VARIATION— INCREASE (+) DECREASE (—)		Net variation— Increase (+) Decrease (—)	1911.	1901.	1891.	VARIATION— INCREASE (+) DECREASE (—)		Net variation— Increase (+) Decrease (—)	1911.	1901.	1891.	VARIATION— INCREASE (+) DECREASE (—)		Net variation— Increase (+) Decrease (—)	
					1901 to 1911.	1891 to 1901.					1901 to 1911.	1891 to 1901.								
Bawal Madhopur Town No. 20.	Hindus	7,935	7,392	10,396	+543	-3,001	-2,461	1,216	3,450	5,348	+206	-1,398	-1,102	3,689	3,412	3,048	+247	-1,008	-1,359	
	Musalmans	2,878	2,241	2,906	+337	-665	-328	1,309	1,201	1,481	+108	-283	-175	1,269	1,040	1,422	+220	-382	-153	
	Jains	640	605	670	-55	+25	-30	332	318	311	-10	+37	+21	308	347	359	-30	-12	-51	
	Sikhs	11	...	...	+11	...	+11	11	...	...	+11	...	+11	...	...	...	...	...	...
	Christians	1	...	...	+1	...	+1	1	...	...	+1	...	+1	...	...	...	...	...	...
	Parsis	1	...	...	+1	...	+1	1	...	...	...	+1	...	+1	...	...	...	...	...
Hindaura Town No. 21.	Hindus	8,300	9,331	10,122	-1,031	-791	-1,822	4,517	4,893	5,339	-378	-111	-822	3,783	4,130	4,753	-633	-347	-1,000	
	Musalmans	2,199	2,406	2,727	-297	-231	-323	1,146	1,242	1,367	-96	-125	-221	1,033	1,251	1,360	-201	-106	-307	
	Jains	128	111	117	+17	-36	-19	68	63	74	+5	-11	-6	60	48	73	+12	-25	-13	
	Aryas	2	...	...	+2	...	+2	1	...	...	+1	...	+1	1	...	...	+1	...	+1
	Christians	9	...	...	+9	...	+9	1	...	...	...	+1	+1	6	...	...	+5	...	+5
	Parsis	2	...	...	+2	...	+2	1	...	...	...	+1	...	1	...	...	+1	...	+1
Khandauli Town No. 18.	Hindus	5,731	6,616	6,863	-882	-217	-1,129	2,865	3,295	3,459	-230	-161	-394	2,669	3,321	3,404	-452	-83	-535	
	Musalmans	2,331	2,122	3,100	-89	-678	-767	1,059	1,082	1,466	-33	-571	-107	1,271	1,330	1,631	-56	-304	-370	
	Jains	132	118	101	+11	+11	+28	64	57	55	+7	+2	+5	68	61	19	+7	+12	+5	
	Aryas	7	...	...	+7	...	+7	7	...	...	...	+7	...	...	...	...	...	...	...
Chitawa Town No. 36.	Hindus	6,798	6,119	5,492	+679	+227	+906	3,282	3,110	2,937	+172	+163	+325	3,516	3,009	2,935	+507	+71	+381	
	Musalmans	1,167	931	787	+233	+117	+380	603	187	113	+116	+71	+190	564	447	371	+117	+73	+190	
	Jains	14	12	22	+2	-10	-8	6	6	12	...	-6	-6	8	6	10	+3	-4	-2	
Lalitpur Town No. 16	Hindus	6,977	7,707	9,535	-730	-1,828	-2,558	1,065	4,320	6,117	-265	-1,557	-2,122	2,922	3,387	3,558	-165	-171	-636	
	Musalmans	761	929	801	-168	+125	-43	102	171	381	-69	+90	+21	359	168	123	-99	+45	-64	
	Jains	5	2	4	+3	-2	+1	2	2	1	...	-2	-2	3	...	...	+3	...	+3

Kuchel Town No. 33.	Hindus	5,236	6,155	6,313	-1,219	+142	-1,077	2,751	3,417	3,279	-666	+138	-528	2,185	3,038	3,034	-553	+4	-549
	Muslimans	1,851	2,071	2,095	-217	-21	-211	949	1,036	1,134	-107	-78	-185	905	1,015	961	-110	+54	-56
	Jains	22	9	6	+13	+3	+16	10	5	4	+5	+1	+6	12	4	2	+8	+2	+10
	Aryas	13	...	...	+13	...	+13	8	...	...	+8	...	+8	5	...	...	+5	...	+5
	Christians	...	1	...	-1	+1	...	...	1	...	-1	+1	...	...	...	...	...	...	...
Toda Bhim Town No. 32.	Parais	...	1	1	-1	-3	-4	...	...	3	...	-3	-3	...	1	1	-1	...	-1
	Hindus	5,755	5,714	6,102	+41	-388	-347	2,980	2,983	3,286	-3	-253	-286	2,775	2,731	2,806	+44	-135	-91
	Muslimans	1,090	890	914	+206	-24	+182	519	429	427	+90	+2	+92	577	461	487	+116	-26	+90
	...	35	25	37	+10	-12	-2	20	10	19	+10	-9	+1	15	15	18	...	-3	-3
	Christians	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kotputhi Town No. 37.	Hindus	5,480	6,082	6,979	-1,202	+763	-480	2,759	3,356	3,032	-597	+324	-273	2,721	3,326	2,947	-805	+379	-226
	Muslimans	1,390	1,757	1,602	-368	+155	-203	684	706	703	-112	+33	-79	715	981	889	-240	+122	-124
	Christians	...	...	8	...	-8	-8	...	...	1	...	-1	-1	...	...	7	...	-7	-7

Bastu Town No. 10.	Hindus	4,681	5,286	5,893	-605	-807	-1,212	2,180	2,500	2,031	-320	-431	-751	2,501	2,786	2,962	-285	-176	-461
	Muslimans	2,134	2,410	2,148	-276	+262	-14	1,011	1,201	1,116	-190	+85	-105	1,123	1,200	1,032	-80	+177	+61
	Jains	23	30	...	-7	+33	+23	12	15	...	-3	+15	+12	11	16	...	-4	+13	+11

Lalsote Town No. 8.	Hindus	6,153	7,350	7,452	-1,197	-102	-1,200	3,019	3,647	3,648	-628	-1	-629	3,134	3,703	3,804	-569	-101	-670
	Muslimans	402	589	510	-127	+79	-18	238	287	260	-49	+18	-31	224	302	241	-78	+61	-17
	Jains	52	101	201	-109	-10	-119	43	96	104	-53	-8	-61	39	95	97	-56	-2	-58
	Aryas	...	1	...	-1	+1	...	...	1	...	...	...	...	...	...	...	...	...	...

Srimadhopur Town No. 35.	Hindus	5,964	6,214	5,565	-250	+619	+369	2,958	3,164	2,823	-206	+341	+135	3,006	3,050	2,772	-44	+278	+234
	Muslimans	715	650	506	+65	+144	+203	382	312	260	+40	+82	+122	813	308	246	+25	+62	+87
	Jains	44	28	29	+16	-1	+15	21	13	11	+8	+2	+10	23	15	18	+8	-3	+5
	Sikhs	5	...	...	+3	...	+5	2	...	...	+2	...	+2	3	...	...	+3	...	+3
	Christians	10	...	...	+10	...	+10	4	...	...	+4	...	+4	6	...	...	+6	...	+6

Names of towns with their numbers.	PERSONS.						MALES.						FEMALES.						HYMENS.
	1911.	1901.	1891.	VARIATION— INCREASE (+) DECREASE (—).		Net variation— Increase (+) Decrease (—).	1911.	1901.	1891.	VARIATION— INCREASE (+) DECREASE (—).		Net variation— Increase (+) Decrease (—).	1911.	1901.	1891.	VARIATION— INCREASE (+) DECREASE (—).		Net variation— Increase (+) Decrease (—).	
				1901 to 1911.	1891 to 1901.					1901 to 1911.	1891 to 1901.					1901 to 1911.	1891 to 1901.		
Chowm Town No. 2.	Hindus ..	5,458	7,811	6,936	—2,356	+908	—1,478	2,735	3,912	3,587	—1,177	+325	—862	2,723	3,932	3,349	—1,209	+583	—626
	Muslimans ..	906	1,215	1,348	—309	—133	—112	422	596	620	—174	—21	—198	484	619	728	—135	—109	—144
	Jains ...	133	211	286	—108	—45	—153	68	123	144	—55	—21	—70	65	118	142	—53	—24	—77
Malpura Town No. 26.	Hindus ..	1,287	4,733	6,180	—1,447	—1,803	2,244	2,412	3,196	—168	—781	—952	2,043	2,321	2,984	—278	—663	—911	
	Muslimans ..	1,499	1,473	1,698	+26	—225	—199	790	780	833	+10	—53	—43	709	693	815	+16	—122	—106
	Jains ..	325	296	167	+29	—171	—142	183	175	257	+8	—82	—74	112	121	210	+21	—80	—68
	Animists ...	29	...	...	+29	...	+29	13	...	...	+13	...	+13	16	...	..	+16	...	+16
Buralgarh Town No. 12.	Hindus ..	4,690	4,168	1,508	+522	—340	+182	2,418	2,014	2,251	+304	—237	+67	2,372	2,154	2,257	+218	—113	+115
	Muslimans ..	1,300	1,075	1,043	+225	+32	+257	612	517	505	+125	+12	+137	658	558	538	+100	+20	+120
	Jains ...	2	...	10	+2	—10	—8	3	...	5	+2	—5	—3	...	...	5	...	—5	—5
Nimkathana Town No. 17.	Hindus ...	5,105	5,821	4,904	—716	+917	+203	2,803	3,196	2,803	—393	+393	...	2,302	2,025	2,101	—323	+524	+201
	Muslimans ...	818	900	806	—82	+91	+12	476	516	502	—10	+14	—26	342	384	304	—42	+80	+38
	Jains ...	23	20	23	+3	—3	...	12	14	18	—2	—4	—6	11	6	5	+5	+1	+6
Mandawa Town No. 1.	Hindus ...	4,695	4,419	...	+276	...	...	2,328	2,138	...	+190	...	...	2,367	2,281	...	+86	...	...
	Muslimans ..	831	711	...	+93	...	...	421	391	...	+30	...	...	413	350	...	+63	...	...
	Jains ...	7	5	...	+2	...	...	5	3	...	+2	...	...	2	2	...	...	...	...
Basra Town No. 9.	Hindus ...	1,993	5,286	5,353	—293	—97	—300	2,560	2,728	2,782	—168	—54	—223	2,433	2,558	2,571	—125	—13	—138
	Muslimans ...	173	509	635	—76	126	—202	209	268	381	—59	—113	—172	221	241	251	—17	—17	—30
	Jains ..	103	113	129	—10	—16	—26	50	56	67	—6	—11	—17	63	57	62	—1	—5	—9
	Christians ...	3	...	...	+3	...	+3	1	...	...	+1	...	+1	2	...	..	+2	...	+2

Hatnath Town No. 19.	Hindus ... Muslimans ... Jains ...	4,083 798 392	4,457 835 315	4,320 864 361	-374 -37 +47	-63 -29 -19	-437 -66 +28	2,004 363 182	2,256 386 164	2,328 578 206	-252 -33 +18	-72 +8 -62	-324 -15 -14	2,079 435 210	2,201 449 181	2,192 486 158	-122 -14 +29	+9 -37 +23	-113 -51 +52
Singhara Town No. 15.	Hindus ... Muslimans ... Jains ...	2,877 2,373 18	3,005 2,171 ...	3,325 2,516 ...	-129 +292 +18	-320 -405 ...	-418 -203 +18	1,412 1,003 7	1,475 957 ...	1,637 1,113 ...	-63 +46 +7	-162 -166 ...	-225 -110 +7	1,465 1,378 11	1,530 1,214 ...	1,688 1,443 ...	-65 +164 +11	-158 -223 ...	-293 -65 +11
Naraina Town No. 24.	Hindus ... Muslimans ... Jains ... Christians ...	4,273 786 125 6	4,332 817 117 ...	3,770 1,161 123 ...	-59 -31 +8 +6	+553 -317 -11 ...	+494 -378 -3 +6	2,763 425 64 3	2,781 443 65 ...	1,966 631 71 ...	-18 -18 -1 +3	+815 -188 -6 ...	+797 -206 -7 +3	1,510 361 61 3	1,551 374 62 ...	1,813 533 57 ...	-41 -13 +0 +3	-262 -150 -5 ...	-303 -172 +4 +3
Dausi Town No. 7.	Hindus ... Muslimans ... Jains ... Christians ...	4,114 1,005 72 ...	6,242 1,147 145 4	7,000 1,342 65 ...	-2,129 -142 -73 -4	-767 -195 +80 +4	-2,805 -337 +7 ...	2,151 478 43 ...	3,166 594 83 3	3,802 631 35 ...	-1,005 -116 -40 -3	-646 -87 +48 +3	-1,651 -203 +8 ...	1,963 527 29 ...	3,086 553 64 1	3,207 661 30 ...	-1,123 -26 -35 -1	-121 -108 +34 +1	-1,244 -134 -1 ...
Gangapur Town No. 20.	Hindus ... Muslimans ... Jains ... Animists ... Aryas ... Christians ... Parasis ...	4,638 934 59 1 1 146 1	4,538 552 65	5,220 563 88	+100 +382 -6 +1 +1 +146 +1	-631 -11 -23	-591 +371 -29 +1 +1 +146 +1	2,527 558 23 ... 1 79 1	2,366 310 33	2,717 311 50	+161 +248 -10 ... +1 +79 +1	-381 -1 -17	-220 +247 -27 ... +1 +79 +1	2,111 376 26 1 ... 67 ...	2,172 242 32	2,482 252 38	-61 +134 -6 +1 ... +67 ...	-310 -10 -6	-371 +124 -12 +1 ... +67 ...
Niwai Town No. 22.	Hindus ... Muslimans ... Jains ...	3,861 439 430	3,710 318 404	5,000 375 457	+151 +121 +26	-1,290 -57 -53	-1,139 +64 -27	2,371 256 224	2,294 188 195	3,112 210 247	+77 +68 +29	-818 -22 -52	-741 +46 -23	1,490 183 206	1,416 130 209	1,838 165 210	+74 +53 -3	-472 -35 -1	-398 +18 -4

Names of towns with their numbers.	PERSONS.						MALES.						FEMALES.						REMARKS.
	1911.	1901.	1891.	VARIATION— INCREASE (+) DECREASE (—).		Net variation— Increase (+) Decrease (—) 1891—1911.	1911.	1901.	1891.	VARIATION— INCREASE (+) DECREASE (—).		Net variation— Increase (+) Decrease (—) 1891—1911.	1911.	1901.	1891.	VARIATION— INCREASE (+) DECREASE (—).		Net variation— Increase (+) Decrease (—) 1891—1911.	
				1901 to 1911.	1891 to 1901.					1901 to 1911.	1891 to 1901.					1901 to 1911.	1891 to 1901.		
Religion.																			
Udaipur Town No. 38.	3,646	3,566	4,542	+51	-947	-896	1,572	1,844	2,348	+28	-504	-476	1,774	1,751	2,194	+23	-443	-420	
{ Hindus																			
{ Mussalmans	642	489	678	+133	-139	-36	318	265	322	+53	-57	-4	324	224	356	+100	-132	-32	
{ Jains	325	377	508	-52	-131	-183	163	199	250	-35	-52	-87	162	179	258	-17	-79	-96	
Joda Hasingh Town No. 27.	3,369	2,927	4,444	+432	-1,517	-1,085	1,750	1,493	2,304	+237	-811	-531	1,699	1,434	2,140	+175	-706	-531	
{ Hindus																			
{ Mussalmans	633	541	511	+92	+30	+122	347	285	237	+61	+29	+90	286	255	254	+31	+1	+32	
{ Jains	426	379	604	+47	-315	-268	214	195	366	+19	-171	-152	212	184	328	+28	-144	-116	
{ Animists	14	...	...	+14	...	+14	10	...	...	+10	...	+10	4	...	...	+4	...	+4
Bamnawas Town No. 30.	4,061	5,046	5,498	-935	-412	-1,397	2,105	2,731	2,851	-626	-120	-746	1,936	2,315	2,607	-359	-292	-951	
{ Hindus																			
{ Mussalmans	176	214	276	-38	-62	-100	94	117	128	-23	-11	-34	82	97	148	-15	-51	-66	
{ Jains	55	34	72	+21	-38	-17	30	15	35	+15	-20	-5	23	19	37	+6	-18	-12	
Chakau Town No. 9.	3,000	3,667	5,875	-678	-2,208	-2,866	1,628	2,040	3,432	-412	-1,392	-1,801	1,381	1,637	2,443	-246	-816	-1,062	
{ Hindus																			
{ Mussalmans	783	938	1,578	-155	-610	-795	383	495	939	-112	-414	-556	400	443	639	-43	-106	-239	
{ Jains	147	207	417	-153	-120	-270	80	169	218	-89	-49	-138	67	128	199	-61	-71	-132	
{ Aryas	2	...	...	+2	...	+2	1	...	...	+1	...	+1	1	...	...	+1	...	+1
{ Sikhs	8	...	...	+8	...	+7	7	...	...	+7	...	+7	1	...	...	+1	...	+1
Phulpura Town No. 5.	3,211	4,652	...	-1,441	...	...	1,677	2,388	...	-711	...	...	1,534	2,204	...	-730	...	...
{ Hindus																			
{ Mussalmans	422	593	...	-171	...	...	227	283	...	-65	...	...	105	300	...	-105	...	...

SUBSIDIARY TABLE VII.—Variations of population in the City of Jaipur by Chaukariwar Sex and Religion during the last 3 Censuses.

Names of towns with their numbers.	PERSONS.				MALES.				FEMALES.				REMARKS.			
	1911.	1901.	1891.	VARIATION— INCREASE (+) DECREASE (-).	Net Variation— Increase (+) Decrease (-).	1911.	1901.	1891.	VARIATION— INCREASE (+) DECREASE (-).	Net Variation— Increase (+) Decrease (-).	1911.	1901.		1891.	VARIATION— INCREASE (+) DECREASE (-).	Net Variation— Increase (+) Decrease (-).
Ch. Sarhad.	All Religions ...	4,430	3,352	3,145	+887	+1,294	1,912	2,121	1,920	-313	+195	2,627	1,428	1,216	+1,199	+1,411
	Hindu ...	3,677	2,549	2,086	+1,028	+1,491	1,270	1,601	1,300	-331	+301	2,307	948	786	+1,359	+1,521
	Musliman ...	861	1,003	1,068	-142	-107	541	523	628	+18	-105	320	480	480	-160	-110
	Jaina ...	1	...	1	+1	...	1	...	1	+1	-1	...	...	...	...	...
Ch. Purni Basti.	All Religions ...	14,748	18,632	18,807	-3,881	-4,059	7,441	9,351	9,653	-1,913	-200	7,307	9,278	9,207	-1,971	-1,900
	Hindu ...	13,263	17,018	17,368	-3,662	-4,002	6,793	8,304	8,816	-1,796	-342	6,618	8,514	8,512	-1,876	-1,874
	Musliman ...	1,255	1,461	1,354	-206	-99	659	708	717	-109	+51	500	693	637	-97	-41
	Jaina ...	102	117	130	-15	-28	56	68	77	-12	-8	40	49	53	-3	-7
Ch. Purni Basti.	Christian ...	23	16	10	+7	+13	12	7	5	+5	+2	11	9	6	+2	+6
	Arya ...	12	20	8	-8	+4	6	7	8	-1	-1	6	13	...	-7	+8
	All Religions ...	16,114	20,510	20,575	-1,096	-1,161	8,250	10,270	10,532	-2,020	-262	8,164	10,240	10,013	-2,076	-1,879
	Hindu ...	12,412	15,910	16,131	-3,477	-3,950	6,211	7,954	8,364	-1,743	-110	6,231	7,965	8,007	-1,734	-1,836
Ch. Tophana Des.	Musliman ...	3,532	4,037	3,517	-505	+520	1,803	2,032	1,838	-229	+194	1,720	2,003	1,679	-276	+329
	Jaina ...	415	523	608	-108	-183	224	269	319	-45	-30	191	251	289	-63	-98
	Christian ...	2	12	13	-10	-11	1	3	5	-2	-2	1	9	8	-8	-7
	Arya ...	23	19	6	+4	+17	11	12	6	-1	+6	12	7	...	+5	+12
Ch. Tophana Des.	All Religions ...	7,589	9,195	9,568	-1,006	-1,979	3,803	4,543	4,916	-838	-273	3,781	4,552	4,652	-768	-868
	Hindu ...	4,533	5,635	5,813	-1,102	-1,280	2,228	2,830	2,980	-608	-180	2,305	2,700	2,827	-494	-532
	Musliman ...	1,021	1,205	1,116	-181	-92	563	642	576	-79	+66	461	553	540	-102	+23
	Jaina ...	2,032	2,343	2,634	-311	-602	1,014	1,158	1,319	-144	-191	1,018	1,185	1,285	-167	-100
Ch. Modikhana.	Christian ...	...	...	1	...	-1	...	...	1	...	-1	...	...	1	...	-1
	Amirist ...	...	3	...	-3	...	...	3	...	-3	+2	...	1	...	-1	+1
	Arya ...	...	7	3	-7	-3	...	4	3	-4	+1	...	3	...	-3	+3
	Sikh ...	...	2	1	-2	-1	...	1	1	-1	-1	...	1	...	-1	...

Name of Choultry with number.	Religion.	PERSONS.						MALES.						FEMALES.						Remarks.
		1911.	1901.	1891.	VARIATION—INCREASE (+) DECREASE (—).		Net Variation—Increase (+) Decrease (—).	1911.	1901.	1891.	VARIATION—INCREASE (+) DECREASE (—).		Net Variation—Increase (+) Decrease (—).	1911.	1901.	1891.	VARIATION—INCREASE (+) DECREASE (—).		Net Variation—Increase (+) Decrease (—).	
					1901 to 1911.	1891 to 1901.					1901 to 1911.	1891 to 1901.								
Ch. Gangopol.	All Religions	5,124	6,250	6,314	—1135	—85	—1,220	2,622	3,297	3,367	—675	—70	—746	2,502	2,862	2,977	—460	—15	—475	
	Hindu	3,668	4,020	4,709	—961	—80	—1,041	1,892	2,447	2,403	—556	—40	—601	1,776	2,182	2,216	—406	—34	—140	
	Muslim	1,423	1,607	1,578	—184	+20	—165	714	839	870	—125	...	—125	708	708	739	—80	+20	—31	
	Jain	15	17	53	—2	—36	—38	4	6	31	—2	—25	—27	11	11	22	...	—11	—11	
	Christian	19	...	1	+19	—1	+18	12	...	1	+12	—1	+11	7	...	...	+7	...	+7
Ch. Bazarhat.	All Religions	8,157	9,065	8,502	—909	+501	—345	4,666	5,008	4,751	—342	+311	—88	3,491	3,009	3,718	—477	+220	—257	
	Hindu	4,314	4,075	4,571	—461	+401	—37	2,611	2,858	2,594	—244	+201	+20	1,900	2,117	1,977	—217	+110	—77	
	Muslim	3,460	3,965	3,842	—473	+123	—332	1,940	2,158	2,108	—209	+50	—150	1,541	1,807	1,731	—266	+73	—103	
	Jain	146	111	81	+32	+18	+65	97	71	47	+26	+21	+50	49	43	34	+6	+9	+15	
	Christian	3	2	8	+1	—6	—5	2	2	5	...	—3	—3	1	...	3	+1	—3	—2	
Ch. Baranpuri.	All Religions	1,443	1,813	1,023	—400	—80	—480	718	903	950	—181	—56	—241	725	940	964	—216	—34	—230	
	Hindu	1,437	1,836	1,916	—399	—80	—479	712	890	953	—187	—56	—243	725	937	961	—212	—24	—238	
	Muslim	6	7	7	—1	...	—1	6	4	4	+2	...	+2	...	3	3	—3	...	—3	
	All Religions	3,478	3,707	4,280	—289	—522	—811	1,743	1,881	2,208	—138	—327	—105	1,735	1,886	2,081	—161	—105	—346	
	Hindu	2,479	2,769	3,145	—290	—376	—606	1,232	1,400	1,625	—118	—245	—373	1,227	1,369	1,523	—142	—151	—203	
Ch. Havelia Sahar.	Muslim	990	990	1,125	+9	—136	—127	401	473	508	+16	—03	—77	508	516	558	—7	—43	—50	
	Jain	...	8	5	—8	+3	—5	...	6	2	—6	+4	—2	...	2	3	—2	—1	—3	
	All Religions	...	...	13	...	—13	—13	...	...	13	...	—13	—13	...	...	...	...	...	...
	Hindu	747	1,019	1,017	—302	+2	—300	350	553	571	—161	—18	—182	338	486	476	—138	+20	—118	
	Muslim	734	1,028	1,000	—291	+28	—266	382	510	515	—168	—5	—103	352	488	455	—135	+33	—103	
Ch. Havelia Sahar.	Jain	8	21	37	—13	—26	—39	1	13	25	—0	—13	—12	1	8	21	—1	—13	—27	
	All Religions	...	...	...	+5	...	+5	3	...	...	+3	...	+3	2	...	...	+2	...	+2

Subsidiary Table IX.—Distribution of Population by Sex and main Religion of Jaipur City by wards (Chaukariwar) for the Census of 1901.

Name of Chaukaris.	POPULATION.			HINDUS.			MUSALMANS.			JAINS.			CHRISTIANS.			ANIMISTS.			ARYAS.			PARSIS.			SIKHS.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
1																											
† Sirhad ...	3,352	2,124	1,428	2,549	1,601	948	1,003	523	480	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
‡ Poorani Basti ...	18,632	9,354	9,278	17,018	8,504	8,514	1,461	768	693	117	68	49	16	7	9	...	...	...	20	7	13	...	...	...	...	...	...
‡ Topkhana Des ...	20,510	10,270	10,240	15,910	7,954	7,955	4,037	2,032	2,005	523	269	254	12	3	9	...	...	...	19	12	7	...	...	...	...	...	...
‡ Modikhana ...	9,105	4,643	4,552	5,635	2,836	2,799	1,205	612	563	2,343	1,158	1,185	...	...	...	3	2	1	7	4	3	...	...	...	2	1	1
‡ Bishesarji ...	11,727	5,008	5,819	9,332	4,643	4,684	1,356	711	645	1,627	541	486	...	...	...	...	...	...	12	8	4	...	...	...	...	...	...
‡ Ghat Darwaza ...	21,050	10,485	10,565	12,328	6,108	6,220	4,505	2,269	2,296	4,110	2,087	2,032	11	8	3	...	...	...	21	11	13	3	2	1	...	...	...
‡ Topkhana Hazoori ...	12,200	6,120	6,161	6,112	3,065	3,026	6,084	3,001	3,083	92	41	51	2	1	1	...	...	...	...	...	...	...	...	...	...	...	...
‡ Ram Chandrarji ...	17,967	9,026	8,941	9,731	4,942	4,789	7,965	3,945	4,020	264	135	129	4	1	3	...	...	...	...	...	...	...	...	...	...	...	...
‡ Gangapole ...	6,250	3,237	2,962	4,629	2,447	2,182	1,607	839	768	17	6	11	...	...	...	...	...	...	6	5	1	...	...	...	...	...	...
‡ Bazarhai ...	9,066	5,008	3,968	4,975	2,858	2,117	3,965	2,153	1,807	114	71	43	2	2	...	10	9	1	...	...	...	...	...	...	...	...	...
‡ Bramhapuri ...	1,843	903	940	1,836	899	937	7	4	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
‡ Hawalia Shahr ...	3,767	1,881	1,886	2,769	1,400	1,369	990	475	515	8	6	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
‡ Shirkhi ...	1,049	553	496	1,028	540	488	21	13	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
‡ Hawalia Shumali ...	14,196	8,593	5,603	10,598	6,491	4,107	3,371	1,923	1,448	73	59	11	84	54	30	57	57	...	1	...	...	...	...	...	...	...	...
‡ Hawalia Garbi ...	9,064	5,590	3,471	6,130	3,797	2,342	2,719	1,631	1,068	20	19	10	111	66	45	36	27	9	...	...	...	...	...	...	...	...	...
‡ " Janubi ...	160,167	83,854	76,313	110,601	58,114	52,487	40,386	20,981	19,402	8,726	4,460	4,266	242	142	100	106	95	11	80	49	41	13	10	5	2	1	1
Total	160,167	83,854	76,313	110,601	58,114	52,487	40,386	20,981	19,402	8,726	4,460	4,266	242	142	100	106	95	11	80	49	41	13	10	5	2	1	1

CHAPTER IV.

Religion.

PART II.—DESCRIPTIVE.

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CHAPTER IV.

RELIGION.

PART II.—DESCRIPTIVE.

Pandit Balchandra Shastri gives a very interesting note on the meaning of the term "Hindu." Mr. Kealy, the Census Superintendent of Rajputana and Ajmer-Merwara, has reproduced it in full in the Rajputana Census Report for 1911, Vol. XXII, Part I, Appendix I of Chapter IV, page 103. This paper and those by Sriman Pandit Madhusudan Ojha of Manj-Mandir, Jaipur Palace, and Rai Bahadur Purohit Gopinathji, M.A., Member, Jaipur State Council, are published as appendices to this Chapter.

HINDU OR HINDUISM.

These two terms have a very wide significance. They are very comprehensive and connote very definite and at the same time wide and catholic conceptions. The Vedic term for the land, where Hindus reside, is Arya Vartā. From the word *Hindu* their religion or creed is designated Hinduism. A Hindu, therefore, is one, who, since generations long gone by, is a resident of this country, and professes a faith, prevalent in the country for ages, known as Hinduism or Hindu-Mat. Hinduism embraces within its wide intention or acceptance all shades of thought and practice. The Jains, Buddhists, the Sampradayics, Samajists and all the other sects of various denominations including the so-called Animists, are all Hindus. It should be explained at the outset that Hinduism is a system of worship intended to satisfy the requirements of persons of varying culture and aptitude. This is the reason why to a superficial observer there appear to be so many distinct sects and their differences.

The Vedic Hinduism takes no note of these minor differences and sounds the happy note of toleration. The Vedas are a mine of spiritual laws. When applied to the varying needs of men of different faculties and conditions of life, Hinduism expressed itself as modern Hinduism. Hinduism with its countless phases, infinite forms and rituals, has its seed in the sacrificial religion of the Vedas. The seeds of the multifarious Indian religious thought lie buried in the Vedas. The Vedas are the common source of Hinduism in all its stages, of Buddhism and every other religious belief. Buddhism and the other Indian religions are the outcome of the unfolding and expansion of those seeds. If there had not been so many different cults and beliefs even at that early period, there would have been no occasion for the celestial Teacher Srikrishna Bhagavan, in the Bhagavad Gita, to utter the following memorable words, which teach people not to think harshly of other people:—

“ये यदा मां प्रपद्यन्ते तस्मै मे भजाम्यहम् ।

समं कर्त्तुमर्हन्ति मे युद्धाः पार्थ सर्वथाः” ॥

(iv. 11.)

“However men approach Me, even so do I welcome them, for the path men take from every side is Mine, O Pārtha.”—(iv. 11.)

And again—

“श्रेष्ठपुन्य देवता भक्ता यजन्ते श्रद्धयाऽन्विताः ।

तेऽपि मामेव कौन्तेय यमन्त्यविधि पूर्वकम्” ॥

(ix. 23.)

“Even the devotees of other shining ones who worship full of faith, they also worship Me, O Son of Kunti, though contrary to ancient rule.”—(ix. 23.)

To the student of the history of Indian Philosophy, there lies a vast expanse, which reveals six different well-marked stages, namely,—

1. The Vedas.

2. The Sutras.

3. The Darsanas.

4. The Puranas.

5. The Sampradayas, and

6. The Samajes of modern days.

Hinduism includes, as said above, all forms of beliefs, set up to satisfy the human emotional and noble cravings of worship.

In the Bhagavad Gita it is said :—

“सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ।

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणां श्वान्ये यजन्ते तामसा जनाः” ॥

(xvii. 3 and 4.)

“The faith of each is shaped to his own nature, O Bhârata. The man consists of his faith; that which his faith is, he is even that (3). Pure men worship the gods; the passionate, the gnomes and giants; the others, the dark folk, worship ghosts and troops of nature-spirits” (4).

The Vedas teach the existence of one God, the God of Nature manifesting himself in various forms.

The books known as the Brahmanas and Upanishadas are merely parts of the Vedas, because the Brahmanas explain the ritualistic use and application of the Vedic hymns, and the Upanishadas contain an exposition of the unique philosophy contained in the Vedas.

The Sutras deal with the institution of Varnas and Asrams, the various-rites and duties belonging to them, the Vedic sacrifices and the Hindu law.

In the Vedic ages all the Hindu people were known either as Aryas or An-Aryas (non-Aryas). The Aryas comprised all the respectable people grouped under Varnas. The others are called Avarnas. There are many Jâtis or Castes amongst them. The word Jâti actually means a class having some distinguishing characteristic or characteristics. All the Jâtis or the kinds of persons who follow the Hindu modes of worship, are Hindus, even those who are regarded as Animists. They must be Avarnas if not Varnas.

The Hindus—are they Vaishnavas or Shaivas ?

Pandit Balchandra Shastri says that the religion of all Hindus is originally known as Smarta, within which are included the sects Vaishnavas, Shaivas, Shaktas, Ganpatyas and Sauras. Each of them adore one single deity, but the Smartas adore all the five, Vishnu, Shiva, Shakti, Ganapati and Surya. The Hindus are generally Vaishnavas and Shaivas. There are rare instances amongst them, who may be said to worship only one deity, and to express disdain of the other. It is, therefore, not easy to classify the Hindus either as Vaishnavas or Shaivas exclusively. What actually takes place is that they offer their adoration to one chief deity (Devata) of the five (Pancha) Devatas, but this does not mean that they have no respect or veneration for the others. This applies only to a few, while the people as a mass, in their worship, make no distinctions and visit the shrines of all the gods with the same zeal and devotion. Even in their uneducated state, most of them are heard to say that all of them emanate from one supreme deity "Ramji Moharaj."

In the Bhagavad Gita the great Teacher says :—

“सर्वं धर्मान् परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वां सर्वं पापेभ्यो मोक्षयिष्यामि मा शुचः” ॥

(xviii. 6.)

“Abandoning all religious duties (Dharmas) come unto Me alone for shelter ; sorrow not, I will liberate thee from all sins.”—(xviii. 66.)

To obtain the blessing, Bhakti was advised, the chief course open to all, and a great covenant was found in the words given below from the oft-repeated golden book :

“मास्तु योऽप्यभि चारेण भक्ति योगेन सेवते ।
स गुणान्धमती त्यैतान् ब्रह्म भूयाय कल्पते” ॥

(xiv. 26.)

“And he who serveth Me exclusively by the Yoga of devotion, he, crossing beyond the qualities (Gunas), is fit to become the eternal.”—(xiv. 26.)

It is further said :—

“मां हि पार्थ व्यपश्रित्य येऽपि ह्युः पापयेनयः ।
स्त्रियो वैश्यास्तथा शुद्रास्तेऽपि यांति परां गतिम्” ॥

(ix. 32.)

“They who take refuge with Me, O Partha, though of the womb of sin (women), Vaishyas, even Shudras, they also tread the highest path.”—(ix. 32.)

Mukti, as understood by the Hindu philosophers, means the cessation from the cycle of re-births, and not an advantageous re-birth. It is acquired by good Karmas or actions and knowledge of self or Ego. Mukti in the sense of Salokya (residence in the Heaven of Vishnu), Samipya (proximity to Vishnu), Sayujya (intimate union with Vishnu) and Sarupya (the likeness of Vishnu) is not the *summum bonum* or the ultimate or final destination of the soul. These are the different stages leading to the liberation of the soul from the cycle of re-births.

From the Bhagavad Gita, again—

“मन्मना भव मद्रक्तो मद्याजी मां नमस्कृत्य ।
मामेवेत्यसि युक्तस्त्वं समात्मानं सत्पश्यतः” ॥

(ix. 34.)

“On Me fix thy mind ; be devoted to Me ; sacrifice to Me ; prostrate thyself before Me ; harmonised thus in the Self, thou shalt come unto Me, having Me as thy supreme goal.”—(ix, 34.)

Jainism.

The basic principles of Jain religion or Jainism are two :—(1) There is no god or creator of the universe, and (2) reward or punishment is brought on by Karmas, and there is no judge or administrator of awards. This is nothing new, but the principles quoted above are embodied in the philosophy of Maharshi Kapila. He propounded those doctrines to impress upon human nature the necessity of doing good actions, for they are the chief causes of merit or demerit. The great stress laid upon Karma, as the origin of good and bad in life, is purely a Hindu article of faith, which is elaborately described in the Mimansa Shastra. The Jains inculcated or preached no new faith or doctrine. They borrowed the fundamental principles of their faith from Hindu philosophy.

The Jains have also borrowed the Mantras from the texts of Hindu Shastra. Their Mantra Shastra is based upon Sharada Tilak, a well-known Hindu treatise on the subject. They have substituted the idols or images of their Tirthankaras in place of Hindu gods, who also have not been entirely discarded. They have still in their temples the images of Bhairava. Their mode of worshipping the images in their temples is exactly that of the Hindus. They observe all the Hindu holidays under different name and style, and their marriages and other household ceremonies are celebrated in purely Hindu form. Ganesh, the chief deity of the Hindus, is adored by them at the beginning of marriages and at the commencement of other important concerns. Most of them send the ashes and bones of their dead after cremation to the Ganges. This is why it has been urged repeatedly that the Jains are not distinct and separate from Hindus, as they do not profess any religion which is different from Hinduism.

APPENDIX I.

AN ENQUIRY INTO THE TRUE CENSUS RETURNS OF THE HINDUS BY PANDIT BALCHANDRA SHASTRI OF JAIPUR.

On reviewing the conditions prevailing in the Hindu community we find the following in vogue :—

- (1) The four great castes, namely, the Brahmanas, the Kshatrias, the Vaishyas and the Sudras.
- (2) The four terms or periods of life, namely, Brahmacharya or the unmarried chaste student's life, Grihastha or the house-holder's life, Banaprastha or the hermit's life and Sanyas or the devotee's life.
- (3) The "Itars" are distinguished from the four great castes, being the half-castes born of parents of different castes.

Of the four great castes, the Brahmanas, the Kshatrias and the Vaishyas are the "twice-born." They undergo the religious ceremony of wearing the sacred thread, and hence they are privileged to worship the five gods of the Hindu Pantheon according to Vedic rites. They come foremost in the order of caste. The Sudras being debarred from Vedic ceremonies cannot wear the sacred thread. They are therefore not included in the class of the twice-born. They cannot perform the worship according to Vedic ordinances. Their only duty is to serve the twice-born.

The Sudras are of two kinds, namely, the touchable and the untouchable. The twice-born Hindus do not object to come in contact with the first class, but they clean themselves by taking a bath if they are touched by the second class of Sudras.

It is a fact worth noting that in contradistinction to the descendants of mixed blood, the four great castes of the Hindu community, namely, the Brahmins born of the Brahmana parents, the Kshatrias of the Kshatriya parents, the Vaishyas of Vaishya parents and the Sudras of Sudra parents, stand higher and more elevated in rank than the "Itar" or half-castes in the classification of the Hindu community. Those born of mixed blood—a practice not now legally authorised—are kept outside the pale of the Hindu caste system and are known as "Itar" or half-caste Hindus.

The "Itars" or half-castes are also divided into two classes, namely, "Anoolomaj" or Ascending, and "Pratilomaj" or Descending.

Table I shows the six grades of persons belonging to the "Anoolomaj" class of the "Itar" Hindus.

TABLE I.

No.	Caste of father.	Caste of mother.	Caste of issue.
1	Brahman ...	Married Kshatriya ...	Moordhavasikt.
2	Kshatriya ...	Do. Vaishya ...	Mahish.
3	Vaishya ...	Do. Sudri ...	Karan.
4	Brahman ...	Do. Vaishya ...	Ambushta.
5	Do. ...	Do. Sudri ...	Nishad or Parasav.
6	Kshatriya ...	Do. Do. ...	Ugra.

The Itars belonging to the six grades of the Anoolomaj class enumerated above being born of a father of a comparatively higher caste and a mother belonging to a comparatively lower caste are placed lower in rank than their father and higher in class than their mother, but they are always held lower than the children of the four great castes who are born of parents of one and the same caste.

In contradistinction to the foregoing six grades, the following Table II shows the six grades of the "Pratilomaj" class of the "Itars":—

TABLE II.

No.	Caste of father.	Caste of mother.	Caste of issue.
1	Kshatriya ...	Brahman ...	Soot.
2	Vaishya ...	Kshatriya ...	Magadha.
3	Do ...	Brahman ...	Vaideha.
4	Sudra ..	Vaishya ...	Nyogava.
5	Do. ...	Kshatriya ...	Khsatta.
6	Do. . .	Brahman ...	Chandal.

The Itars of the six grades enumerated in Table II are lower in rank than those of Table I.

The Chandals being born of a Sudra father and a Brahman mother are ranked as the lowest class of beings in the Hindu community.

Similarly there are several graduated classifications of the low-born. Their origin, duties and the names of their castes are well described by Manu and other great Rishis of ancient times. Though the great length of time, the transformation of language and a correspondingly necessary change in the duties of the "Itar" or half-caste Hindus are mainly responsible now for the change in the original denominations of the several half-castes, yet we can well distinguish them by their deeds and acts. The great law-giver Manu also says, Adhyaya 10, Sloka 40—

शंकरे जातयस्स्वेताः पितृमातृ मदर्शिताः ।

मच्छद्वा वा प्रकाशा वा वेदितव्याः स्वकर्मभिः ॥

That persons of mixed blood are distinguished by their deeds. There is no change in the matter by a change of name or form. As an example there is no harm if instead of having its old name of Bharat, this country and its people are now called Hindustan and Hindus respectively although we are unable to trace out this appellation in the old books.

All that is primitive and old is included in the term Hindu. As shewn above children born of parents of different castes have got a lower position in society and they are assigned particular professions and duties according to the degree of the mixture of the blood. The old Hindu Shastras do not exclude the *Bhangis*, *Kolis*, *Khatiks*, *Raigars*, *Chamars*, *Nutts*, *Kanjars*, *Sunsis*, *Bhils*, etc., from the Hindu community, for they are really born of Hindu parents. Hence from the highest class of the Brahman to the lowest class of the Bhangi they should all be enumerated as Hindus.

Not only that but persons embracing revolutionary faiths such as Buddhism, Jainism, etc., and those following similar and other schisms cannot but be enumerated as Hindus. To prove our case, let us take the example of the Jains. They are divided into two major parts, namely, the Digambars and the Svetambars. Those worshipping naked images are called Digambars or sky-clad and the worshippers of decent images are called Svetambars. But

both the sects are known under the common style of the Jains. The Tirthankaras whom they both follow and worship have one and all taken their incarnation in Kshatriya families. The word Jain indicates the follower of a Jina or Tirthankara. There is no caste distinction, and there are no impediments of caste so far as the embracing of Jainism is concerned. Any man of any caste can embrace Jainism. This proves that caste and religion are two separate things. There are different castes in the Jains such as Oswals, Porewals, Srimals, Sarawagis, Agarwals, etc. Though they are Jains by religion still their marriages and other social functions are performed according to Hindu ceremonies. They do not seem to be antagonistic to the Hindu religion and the gods and deities of the Hindu Pantheon. Many believe in and adore Ganesh, the god of wisdom, and other gods. Taking the Brahmans to be superior, they revere them. They hold sacred the water of the Ganges. It is often marked that in some families the males are Jains and the females follow the religion of the Vedas. Of two brothers, one may be a Jain and the other a Vaishnava. In the family of Seth Maniram, one brother built a Vaishnava temple in Brindaban, and the other built a Jain temple in Muttra. These details go to prove that persons may follow different religions, but for all that they cannot be of different castes. Hence the Jains as well cannot but be enumerated as Hindus.

It cannot stand the test of reason to exclude the lower ranks and half-castes of the Hindus from the returns of the Hindus. The Brahmans not attending their marriage functions, the Hindu temples not being open to them, or the higher order of the Hindus avoiding association and intermixture with them cannot contribute in the least towards excluding the Itars from the Hindu return. Manu and others have included them in the Hindu community. They cannot, of course, be included in or belong to the four great castes of the Hindus; rather they are half-castes. They are not recognised by the Musalmans as forming a portion of their community because they do not keep the fasts and do not read the Quran. The Sikhs do not include them in their society because they do not believe in Guru Nanak. The same remarks hold good with persons of other religions and creeds with reference to the Itars. They are therefore a part and parcel of the Hindu community and ought to be enumerated as such. In face of the above facts, it may perhaps be contended that the Hindus have got no definite boundary marks which may form the criterion to judge of the Hindu castes. This contention will prove futile if we pause for a moment and examine the system prevailing among the Hindu community of not allowing proselytes any place in its fold in contradistinction to other religious communities which increase their numbers by converting persons of other faiths into their own. And a caste cannot be tested by religion as the one is not dependent upon the other. Whether one believes in all the gods of the Hindus or does not believe in them, performs sacrifices or does not do so, eats meat and fish or abstains from them, he is a Hindu for all that. It does not add to or detract from the Hindu caste if a person does or does not revere the Brahmans and sticks to or goes astray from the limits of caste.

It will not go for or against the caste and position of a Hindu if he is allowed or disallowed (1) to worship the great Hindu gods, (2) to enter Hindu temples or to make offerings at the shrines, (3) to secure the services as priests of good Brahmans, (4) to have the services as priests of degraded Brahmans, (5) to give water to clean castes and (6) to intermix with and touch them.

It is a fact always to be remembered that the inhabitants of Bharat, as divided into the four great castes, along with the half-castes and descendants of mixed blood as found in old times, are all, according to the great law-giver Manu and others, to be included in the Hindu community. Change of religion cannot change original caste, and the subjoined Table III of the Hindu castes and Itars or half-castes, prepared from authoritative Hindu books, will, it is hoped, throw more and truer light upon the subject under discussion.

TABLE III.

Showing the four great castes and the "Itar" or half-caste of the Hindus.

No.	No. of high, middle, low and lowest classes.	CASTES OF PARENTS FROM WHOM DESCENDED.		Caste of issue.	Duties and functions.
		Caste of father.	Caste of mother.		
1	2	3	4	5	6
1	1	Brahman	Mar. Brahmani	Brahman	To read the Vedas, etc., to teach them to others, to perform the Yajnas and have them done by others, to give and accept charity.
2	1	Kshatriya	" Kshatriyani	Kshatriya	To safeguard the people, to read the Vedas, to perform the Yajnas, to give alms and charity and to shun eighteen vices, ten proceeding from love of pleasure, eight springing from wrath and all ending in misery.
3	1	Vaishya	" Vaishyani	Vaishya	To keep and maintain cattle, to give charity, to perform the Yajnas, to trade and take interest.
4	1	Sudra	" Sudrani	Sudra	To serve the three castes or the twice-born.
5	2	Brahman	" Kshatriyani	Moordhvasikt	To observe the religion of the twice-born, to use arms and weapons, and to break and manage elephants and horses and drive chariots.
6	2	Kshatriya	" Vaishyani	Mahish	Dancing, singing, augury, custody of grain.
7	2	Vaishya	" Sudri	Karan	To serve the twice-born, to be the custodian of treasure and grain, to serve the State, to protect forts and guard the revenue.
8	2	Brahman	" Vaishyani	Ambusht	Most people of this caste are found in Bengal, they learn medical science and administer drugs.

TABLE III—(concluded).

Showing the four great castes and the "Itar" or half-caste of the Hindus.

No.	No. of high, middle, low and lowest classes.	CASTES OF PARENTS FROM WHOM DESCENDED.		Caste of issue.	Duties and functions.
		Caste of father.	Caste of mother.		
1	2	3	4	5	6
26	6	Brataya Vaishya	Vaishyani mard.	Soodhanvacharya	They are also called Kroosh. They learn archery.
27	7	Dassoo	Ayagavi (14)	Sarindhara	
28	7	Vaidaha (13)	"	Madhook	To make ornaments for the hair and the legs, to shampoo the body, to kill the deer, either for the propitiation of the gods, the departed ancestors' souls or for medicines, they live out-side the villages
29	7	Nishad (9)	"	Kaivarta	
30	8	"	Vaidah girl	Charamkar	To eulogise princes and ring bells, to awake them in the morning.
31	8	Chandal (16)	"	Pandoopomak	To row the boats.
32	8	Nishad	"	Abindak	To slay dead animals.
33	9	Chandal	Pukkus (20) girl	Sopak	To trade in bamboos.
34	9	"	Nishad (9)	"	To guard outside the jail.
					To put a man to death by the permission of the Raja.
					They are the meanest and lowest. They live, eat and drink in burning places.

Note to No 24.—When the ceremony of wearing the sacred thread is not gone through till the 16th year, the Brahman, Kshatriya and the Vaishas are not classed as twice-born and are called "Bratajyas."

APPENDIX II.

**VYABASTA (OPINION) OF THE PANDITS OF MOUJ MANDIR
ON "THE CENSUS RETURNS OF HINDUS."**

"The complaint has often been made that the Census Returns of Hindus are misleading, as they include millions of people who are not Hindus at all, etc., etc., etc.

The Hindus do not include even a single person who is unfit to be called a Hindu and cannot be included within the Hindu. But exactly the reverse of this is noticed. Those who are really Hindus are regarded as non-Hindus. For example, Jains, Sikhs, Parsis, etc. To treat them as such can only be ascribed to ignorance of fundamental principles at the root of the Hindu caste. It often happens in these days that the foundation of the caste is traced from religion. In fact religion has nothing to do with the origin of caste.

The origin of caste is described in the instructions given in the codes. No personal choice is allowed in that. Those who act in conformity with the rules laid down therein can be called Hindus. Religion has to do with the worship of the deity, and is a matter of personal faith. Everyone, therefore, has a free choice, to embrace the principles of a certain religion according to his beliefs, or adopt another. He may be a Shaktik or Shaiva or Vaishnava just as he wishes. He will have to observe the rites formulated by the religion he professes. It may be that the father may belong to one religion and his son to the other. Both of them will, however, belong to the same caste, and will be recognised as of the same caste.

But if any one adopts a creed which is inconsistent with the codified laws forming the basis of the Hindu caste, he will then be considered ex-communicated and will be regarded as out of the pale of Hinduism. This is due to his acting contrary to the Hindu codes and not to a difference of religion. It is beyond our province to accept or adopt any religion other than that prescribed by the Hindu codes at one's option. To do so is to act against the rules at the foundation of the fabric of the Hindu caste. One may be a Hindu if he is a Shaktik, Vaishnava or Dadupanthi, etc. One will no more be a Hindu when he becomes a Mahomedan or a Christian.

To say that a certain person's house is not visited by a Brahman or that he does not enter Hindu temples are not facts excluding one from the Hindu pale. There are many Mahomedans, in whose families Brahmans officiate at wedding ceremonies. There are many Christians, who present offerings at big Hindu shrines in Benares. To sit near them or touch them is never considered impure. In spite of all this, these Mahomedans or Christians cannot be called Hindus. On the contrary, those persons whose houses are not entered by Brahmans or who do not enter Hindu temples or who are considered impure are necessarily a part of the Hindu social system and have always been regarded as Hindus."

"The fact that Hinduism has no definite creed makes it difficult to lay down any definite test as to who is and who is not a Hindu."

As far as we think, Hinduism, in comparison with other religions, is more definite. There is no reason to regard it as having no definite creed. No religion can stand without any definite rules. Then this Hindu religion which has been established in this vast country since thousand of years, cannot exist without definite rules. The Hindu religion should, therefore, be deemed as possessing defined rules. These defined rules will tell us what people are Hindus and what are not. It is not a very difficult question, but to comprehend the basic principles underlying the Hindu codes is not an easy affair, and, as such, it gives rise to many misconceptions in these days.

"A man may believe in the whole Hindu Pantheon or only in particular gods....."

To worship a certain god has nothing to do with the Hindu caste rules. Rules observed by castes are different from those prescribed for religious worship. One may believe in the whole Hindu Pantheon, the other may believe only in one particular god or one may adore none. This does not affect his being a Hindu according to the Hindu codes.

"There are, however, many other tribes and castes whose beliefs and customs are of the animistic rather than the Hindu type."

When they have been regarded as Hindus, it does not matter whether the Hindus consider them as belonging to them or not. The duties of Bhangis, Chamars, Khatiks, etc., are just in accordance with the dictates of the prescribed Hindu codes. They are, therefore, enumerated as Hindus. Educated and uneducated Hindus regard them as such and they rightly do so.

The six tests suggested do not in fact apply to all the Hindus. They may be applicable to other nations besides Hindus, but that will not make them Hindus.

The following are the chief characteristics of the Hindus:—

Everyone belonging to that great group, which, since ancient times, comprises the four chief castes with four stages of life, and other castes, with different social divisions, laying down separate rules peculiar to each, based on the four great things, namely, the teachings of the Vedas, the Puranas, the Sutras and the precepts of the religious teachers, can very appropriately be called a Hindu.

Even if he has no faith in them or if he alters them or introduces new faiths, he will still be a Hindu. In case he renounces the mode of life dictated by the Hindu codes, it will be then that he will be considered ex-communicated. The actions, the performance whereof ex-communicates one, are defined in the Hindu codes. They are too numerous to be mentioned here.

The tests suggested have nothing to do with one's being a Hindu or otherwise. The low-caste people (Bhangi, Chamar, Khatik, Bhil, etc.), are all Hindus according to the Hindu codes. They have special duties prescribed for each of them, and they still practise the same.

That is to say, the castes other than the Brahmins, Kshatriyas, Vaishyas and Sudras have specific duties peculiar to them. They come under four different denominations or heads, namely:—

(1) Antyaji, (2) Antyabsayi, (3) Dasyu and (4) Mlekhsha. These are sometimes included amongst Sudras and are called sat-Sudras or placed in the same category, or sometimes they are designated by each of the four names.

Their duties being entirely different from sat-Sudras, they are grouped under different heads and occupy a position below the Sudras. Their touch is forbidden and water and grain touched by them are also forbidden.

These belong to many groups, some of them are mentioned below:—

The seven Antyajais are:—

Dhobi, Chamar, Nat, Burad, (Sansi, Kanjar, etc.), Khevat (boatmen and fishermen), Nad (Mina) and Bhil.

(According to Yama).

The seven Antyabsayis are—

Chandal (Bhangi, Dom, etc.).
Swapach (Kassi Khatik, etc.).
Kshatta (Banda, Dhalet, etc.).
Sut (cart-drivers).
Vedehik (Masani, Dholi, Dhanka, etc.).
Magadh (Rana, Dom, Dhari, etc.).
Ayogava (fuel-seller, Kathiyara).

(According to Angira.)

Pondrak, Aundra, Dramid, Kamboj, Yavan, Shak, Parad, Palbav, Chin, Kirat, and Darad.—

(According to Manu.)

Castes other than the four great groups, whether they speak the Mlekhsha dialect or the Sanskrit, are all Dasyus.

Characteristics of some of these are noted below :—

They wear lead and steel ornaments, they wear a thread (folded twice or four times) round the neck.

They carry a basket and broom under their arms and sweep in the mornings and remove the filth. They are ordered to live together in a place away from the town. They are to be punished if they do otherwise.

The Chamars should subsist by trade in skins. They are to be looked upon with derision.

The Dharma of Nishada :—

By order of the Government the Nishadas should pursue the profession of killing fish (Shudra Kamalakar).

In this manner the Shastras lay down more than 126 Dharmas of the Itarvarnas.

They are all inhabitants of Hindustan and their Dharmas are recorded in the Hindu Dharma books. They are all, therefore, Hindus, and they still stick to the rules prescribed for them in the Hindu codes.

The very fact that these castes consider the four high castes superior to them and the high castes look down upon them, are evident proofs of their observing the Hindu Dharma.

The people through sheer ignorance are unable to quote Hindu codes, but their Dharma and their mode of conduct are strictly in accordance with Dharma codes.

In the same manner, the Jains, the Sikhs, Parsis, etc., are all Hindus. All castes in India, with the exception of Christians and Moslems, are Hindus, and their Dharmas are defined in the Hindu Dharma Shastras.

APPENDIX III.

HINDUISM BY RAI BAHADUR PUROHIT GOPI NATH, M.A., MEMBER OF COUNCIL, JAIPUR.

The name "Hindus" was originally applied by the Persians to the dwellers on the banks of the river Sindhu or Indus. The Persian Hind is derived from Sindhu, the river Indus by change of "S." into "H." In course of time "Hindu" came to be applied to the whole country now called "India," and "Hindus" to the people now going by the name "Indians." From the Persians the words Hind and Hindus were borrowed by the Greeks as far back as the 4th century B.C. From the Greeks the terms passed on to the Muhammadans, who have handed them down to the Europeans.

It must be noted, however, that in the sense we now attach to it the word "Hindu" is not found in any of the great Sanskrit lexicons worth the name. Sanskrit writers of any note and importance have also abstained from giving any currency to this word in their works either in prose or poetry almost up to the present century. This clearly signifies that the term owes its origin to foreigners and that the natives of the country have no fancy to adopt it. But whether they like it or not the appellation is now thrust upon them and by a "Hindu" we all understand a native of "Hind" or "India" irrespective of caste, creed or colour, to the exclusion of course of the followers of Islam and Christianity. But, properly speaking, the word "Hindu" originally meant an inhabitant of India without any distinction of race, creed or colour. This sense the word continued to carry up to the appearance of the Muhammadans in the land. Until then the word had nothing whatever to do with religion. But at this period a sectarian sense was attached to it, because the Muhammadans were pre-eminently sectarians, and they hated bitterly everyone else who did not follow the doctrine preached by the Great Arabian Prophet. As the then inhabitants of Hind were not of their faith, and as they did certainly appear to them to be much different from themselves in more respects than one, the Muhammadans naturally kept aloof and did not call themselves Hindus notwithstanding their permanent residence in Hind or Hindustan. Such being the case, when the Dutch, Portuguese, French and the British

came into the country, they, too, did not take the name Hindus to themselves; but one should not be surprised to find this name applied by some of their own chroniclers in those days even to the Muhammadans whom they found inhabiting the country. So it can be said without the least fear of any serious contradiction that, excepting the Muhammadans, Christians and Jews who, notwithstanding their permanent residence in Hind, and in some cases notwithstanding their social interfusion with the old inhabitants of this country, abhor the appellation Hindus, all other inhabitants of India are and ought to be called Hindus without distinction of creed, caste or colour. In other words any one who is not a Muhammadan, Christian or Jew, is a Hindu.

From what is said above it becomes clear that there can be no single sectarian criterion by which a Hindu can be distinguished from others. It needs no demonstration that Hinduism does not denote any particular religion or faith, but that it comprises several creeds and beliefs. However, the word "Hinduism" is not undefinable, as some people wish to assert. Faith in the Vedas, including the Brahmanas, Vedangas, Upanishadas, Smritis, Puranas, Upa Puranas, Itihasas and all other works based on them, constitutes Hinduism. Followers of any of the six great schools of Hindu Philosophy called the Darshanas, believers in the four Varnas (Brahman, Kshatriya, Vaishya, Sudra), the fifth or Itara Varna and the four Ashramas (Brahmacharya, Grihasta, Vanaprastha, Sannyas) or in any other social or sectarian or secto-social system based on them, constitute Hindus.

As to race and tribe, Hindus embrace the Aryans, Dravidians and aborigines. Hinduism as a religion includes the Vaishnavas, Shaivas, Shaktas, Sauras, etc, too numerous to be enumerated here. The catholicity and adaptability to one's surroundings of Hinduism are truly wonderful.

There can be no question that the Boudhas, Jains, Sikhs, Hill and Forest tribes are Hindus, the first two merely being sectarian and the latter being merely social offshoots of the Hindus.

**REMARKS ON "THE CENSUS RETURNS FOR THE HINDUS" BY RAI
BAHADUR PUROHIT GOPI NATH, M.A., MEMBER OF COUNCIL,
JAIPUR.**

The object of the Census Commissioner for India appears to be to know whether a person who calls himself a Hindu is really a Hindu or not by religion.

The very data upon which the entire fabric of the paper entitled "The Census Returns of Hindus" issued by the Census Commissioner for India is based, viz., "The complaint has often been made that the Census Returns of Hindus are misleading, as they include millions of people who are not really Hindus, who are denied the ministrations of the Brahmanas, are forbidden to enter Hindu temples, and who, in many cases, are regarded as so unclean that their touch, or even their proximity, causes pollution," have in reality very little truth to stand upon. Ministrations of the Brahmanas, entering Hindu temples, etc., are no sure criterions of calling people Hindus. The very existence of such customs demonstrates that the Hindus are classified into numerous sections and sub-sections, the enumeration of which is practically next to impossible. From these we learn that there are clean and unclean Hindus, that there are Hindus who are denied the ministrations of the Brahmanas and that there are Hindus who are forbidden to enter Hindu temples, i.e., temples created by other Hindus. The present Census Returns are however misleading, not because they give the total number of Hindus to be much less than they actually are, but because they give the total number of Hindus to be much more than it really ought to be. People classed in the Census Returns as Animists are, to tell the truth, also a sub-section of Hindus. The Bhangis, Chamars, Khatiks, etc., are no doubt included within the pale of Hinduism and none has ever doubted it. When we find accurate and elaborate descriptions of these people and the particular duties assigned to them in the Shastras, there remains but little ground to doubt their being Hindus. Common sense teaches us that the man who asks a person whether he is a Hindu or not cannot naturally be supposed to know better than the person who calls himself a Hindu. Why then doubt the veracity of the latter, and allow ourselves to be misled by those who do not understand Hindus or Hinduism?

It is argued that "it is obviously absurd to enter without comment as Hindus persons who do not worship the Hindu gods and who are not admitted to Hindu temples." True ; but who is going to define the Hindu gods and Hindu temples ? The gods, godlings, deities, saints, etc., etc., worshipped by the Animists and other people whom some persons appear to be inclined to class as non-Hindus, are really Hindu gods, deities, saints, etc., etc. The same may be said with equal force of Hindu temples. Matter, form and space count very much as well as very little in Hinduism, to comprehend which nothing short of being a true Hindu is absolutely necessary.

Rules, rites, beliefs, doctrines, customs, ceremonials, etc., apparently confusing, conflicting and contradictory, may be demonstrated to be as clear and convincing as anything by one who has grasped the true spirit of Hinduism. Very few men can be found who have read and mastered all the Hindu Shastras. But here and there some persons may be met with who have understood aright the true spirit of Hinduism. It is to them and them only and to no one else that we should go to clear up any doubt or difficulty we might have on any point relating to this simplest as well as most abstruse, narrowest as well as most elastic, most concrete as well as most abstract, and most conservative as well as most progressive, of the three great religions—(1) Hinduism, (2) Muhammadanism, and (3) Christianity of the world. Thus there can be little difficulty in saying whether a man is a Hindu or not, because, according to the canon universally accepted all over India, any person who is not a Muhammadan or a Christian is a Hindu.

The definition of Hindus as "those people of India who belong to a hierarchy of caste" and that of Hinduism as "what the Hindus or the major portion of the community do" are quite indefinite and erroneous. In my humble opinion, Hindus and Hinduism can be safely defined as stated in paragraph 3 of this short paper.

The six tests proposed by the learned Census Commissioner for India are in reality no true tests of whether a man is a Hindu or not. This might have been clear from what is said above ; and so to take these tests one by one, and prove their futility in detail, appears quite uncalled for and superfluous.

CHAPTER V.

Age.

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AGE.

DATA FOR DISCUSSION.

Imperial Table VII gives the distribution of population by age, sex and religion as well as the civil condition.

Imperial Table XIV shows the distribution of civil condition by age for selected castes.

Subsidiary Tables 1, 2, 3 and 4 are appended to this chapter.

Subsidiary Table I shows age distribution of 100,000 of each sex by annual periods for Jaipur city.

Subsidiary Table II shows age distribution of 10,000 of each sex in main religions.

Subsidiary Table III shows age distribution of 1,000 of each sex in certain castes by certain age-periods.

Subsidiary Table IV gives the proportion of children under 10 and persons over 50 to those aged 15—40, also of the married females aged 15—40 per 100 females.

THE ACCURACY OF THE STATISTICS.

Regarding the accuracy of the statistics it will be very difficult to say that the ages returned in the schedules are nothing but true. All the world over, a general ignorance prevails and many people do not know exactly their own ages or those of their relations and dependants.

There is also a superstition amongst people not to tell exactly the ages of children, or their little folks. What generally happens in such cases is, that if a father is asked what the age of a certain child standing by him is, he will invariably keep silent and wait to hear what the inquirer guesses. The inquirer, not receiving any reply, will presently hit upon any probable number, and the father addressed will at once say "yes," if the number of years mentioned happens to please his fancy.

In case the conjecture or guess of the inquirer gives an age which is a high number, the father will without hesitation say "no," and at the same time will not give the correct age of the boy, but will only content himself by saying "that is not the age of the child."

A superstition undoubtedly does prevail regarding the suppression of the ages of the children by their parents when enquired.

In many cases there is total ignorance amongst persons about their own ages. Villagers never know what their ages are. In public courts it is a matter of every-day occurrence that villagers or rural people when they are asked by the presiding officer to give their age, invariably say "see what it is, you will

know what it is," meaning that their face will indicate their age, and they do not know it. Similarly these people are not only unaware of their own ages but they do not know even the ages of their own off-spring.

It is also generally known that both in towns and villages there is a natural inborn aversion to give the correct ages of their grown-up girls and boys.

They will never give the true figures for ages, but will give out whatever strikes them at the time, always erring on the side of showing them to be less than is really the case.

Even the houses or families where horoscopes are kept are also prejudiced on this point.

Then in many cases the parents generally associate the birth of their children with some great event, the date and time of the occurrence of which is not actually known to them. They therefore cannot readily and promptly give their ages.

It is a common saying that generally women of questionable character reduce their ages and pious and religious persons always increase their age.

A consideration of the above facts will show that as a general rule the ages shown in the Census Schedules are either exaggerated or understated. This under and over-statement of ages never gives us a correct basis for our conclusions deduced from age statistics.

The age figures being thus vitiated and not reliable, the following conclusions have been drawn from them.

Subsidiary Table I, showing the age distribution of each sex by annual periods, verifies the popular notion that a general tendency prevails while giving the age to plump on certain favourite numbers, which as a rule are multiples of 5 (five). A perusal of this table makes the truth of the above assertion very clear.

We find more persons at the ages 5, 10, 15, 20, 25, 30 and 40. Then we see the same craze illustrated in advancing age-periods, but not with the same strength of numbers.

The above decidedly shows the preference indicated by the enumerated in giving their ages, for the even multiples of 10.

With the females also there is a general tendency to understate their age. The parents of unmarried girls, as has been remarked above, generally conceal the true age. It will therefore be observed, in the table under examination, that the number of females aged 0—5 is larger than that of males, while at the ages 10—15, they are comparatively less. Then we see the same tendency which characterises the returns at other age periods. The married females, as long as they are of the child-bearing age or retain their maiden character, being placed in favourable circumstances, also under-state their ages. We, therefore, see from the returns at the ages 20 and 25, 35 and 45, that the number of females, when compared with males at those ages, shows a defect,

Women, when they are advanced in age, and have passed the child-bearing stage, generally exaggerate their ages. This is evident from the returns at the ages 50, 60, 70, 80, 90 where a larger number of females is returned than males.

The table shows the different periods, illustrating the number of persons, in prime, middle age and decline of life.

We find that—

- (1) there is a high proportion of those under forty,
- (2) there is a low proportion of the young, and
- (3) there is also a low proportion of the aged.

In connection with this it is very pleasing to observe that there is a large proportion in the effective ages, and a relatively small number of infants and dependants.

The following figures illustrate the above remark:—

Age.	No. of persons.	Percentage.
0—15	893,568	33.9
15—40	1,099,360	41.7
40—54	462,133	17.5
55 to 70 and over.	186,586	6.9

VARIATION IN AGE DISTRIBUTION.

The statistics on the subject are given in Subsidiary Table II where we have figures for the three censuses, 1891, 1901 and 1911.

Looking at the figures for children under 1 we find that the number in 1901 fell when compared with 1891, and it again rose in 1911. The figures at ages 5 to 9 show that the number rose in 1901 when compared with 1891 and then it again fell slightly in 1911. The figures at ages 60 and over present a rise and fall similar to that at ages 5 to 9. This indicates that the number of old people in 1911 was less than that in 1901.

Examining the sex figures we see that at ages 5 to 9 the number of males fell in 1901 when compared with 1891 and it rose in 1911. The number of females increased in 1901 when compared with 1891 and then it fell in 1911.

AGE DISTRIBUTION BY RELIGION.

The Hindus, as has been remarked above, form the bulk of the population.

The Hindu males under 1 are 288 per 10,000, and the Hindu females under 1 are 317.

The Mahomedans under 1, are males 332 and females 352.

The Jains under 1, are males 247 and females 316.

The Animists under 1, are males 324, females 570.

The Christians under 1, are males 319, females 408.

From the above we find that the proportion of children under 1 among males is higher amongst the Mahomedans, then follow the Christians, Animists, Hindus and Jains.

A similar study for females discloses the fact that the proportion is highest among Animists, then follow Christians, Mahomedans, Hindus and Jains.

At ages 0 to 4 we find that the number of females amongst the Animists is the highest (2,110). After them come Christians (1,584), Mahomedans (1,389), Hindus (1,328) and Jains (1,121). Again at the same age (0 to 4) the number of males is highest amongst the Animists (1,516), then come Mahomedans (1,272), Christians (1,264), Hindus (1,190) and Jains (952). We see here that the order according to the figures is almost the same as that of females, with the exception that the Mahomedan males hold the second place instead of third in the females.

Taking the above figures as the test of fecundity we learn that the Animists head the list. Then follow Christians, Mahomedans, Hindus and Jains according to the number returned at ages 0 to 4. The Animists are, therefore, the most prolific and the Jains the least.

At ages 60 and over we have Mahomedan males (559) coming first. Then follow Jains (544), Hindus (482), Animists (418) and Christians (203). Females at the same age give the highest place to Jains (679), Mahomedans (629), Hindus (535), Christians (393) and Animists (266), follow them.

Taking the figures of both sexes we have Jains coming first. Mahomedans, Hindus, Animists and Christians follow them.

The above indicates that the Jains return the highest number of persons at ages 60 and over, and Christians come last.

AGES AMONG SELECTED CASTES.

Subsidiary Table III gives age distribution of 1,000 of each sex for some of the selected castes of Hindus, Mahomedans and Jains.

At ages 0--5, amongst Hindus of both sexes, the highest number is returned by Bhangis and Kachhi, Chamar, Naik, Dhanak, Raigar, Khatie and Lohar follow them seriatim according to their numerical strength of children.

Amongst Mahomedans, Sheikh comes first, then come Mogul, Sayyad and Pathans. The Jains return a higher number than Rajputs.

From child life we direct our attentions to old age or ages leading to it. At ages 40 and over, we see that amongst the Hindus of both sexes the Rajputs occupy the highest position. Then come Brahmans, Mahajans, Gujars, Ahirs, Minas, Jats and Chamars.

Amongst Mahomedans, Pathans head the list. The Sayyids, Moguls and Sheikhs follow them respectively.

From what has been said above we see that amongst the children the Chamars head the list, and at ages 40 and over the Rajputs come first and Chamars last.

The Jains at ages 40 and over return a higher number than Brahmans.

MARRIED WOMEN OF CHILD-BEARING AGES AND THEIR FECUNDITY.

Subsidiary Table IV shows proportion of children under 10 and persons over 50 to those aged 15 and 40, also of married females aged 15 to 40 per 100 females. Here the child-bearing age is considered to be 15 to 40. We have in the table referred to above, totals for the years 1901 and 1911. From these we gather that the number of children of both sexes to every hundred females of the child-bearing ages, was 58 in 1911 against 51 in 1901. This indicates a rise in fecundity.

Figures for the year 1901 by Nizamats are not available and therefore no detailed comparison can be instituted.

MEAN AGE AND LONGEVITY.

Subsidiary Table II gives age distribution of 10,000 of each sex in main religions.

Mean age for males of all religions is 22·3, and 20·1 for females in 1911. Comparing these with the figures for the previous Censuses, we find that the mean age has risen since 1891. The highest mean age amongst the Hindus is 22·3 for males and 20·1 for females; it is the same as for all religions in 1911. But it is less amongst Mahomedans, Christians and Parsis.

Compared with the figures of the previous censuses since 1891, it appears that the mean age amongst the Hindus, Musalmans, Animists and Jains has increased, while there is a drop amongst the Christians.

NUMBER OF CENTENARIANS

Persons a hundred years old and above were found only in Jaipur city. They were 43 in number, of these 20 are males and 23 females. 21 are Hindus (males 9 and females 12), and the rest are Musalmans (males 11 and females 11). The highest ages returned are 120 and 123. Two Hindus are 120 years old and one Mahomedan is 123.

SUBSIDIARY TABLE I.—Age distribution of 100,000 of each sex by annual periods.

Jaipur City.

Age.			MALES.			FEMALES.		
			Hindu.	Musalman.	Both religions.	Hindu.	Musalman.	Both religions.
1			2	3	4	5	6	7
Total	..	..	100,000	100,000	100,000	100,000	100,000	100,000
0	..	..	2,641	3,179	2,801	2,880	3,605	3,008
1	..	..	754	1,007	829	706	1,110	823
2	..	..	1,475	1,776	1,555	1,570	2,057	1,714
3	..	..	1,798	2,457	1,989	1,975	2,742	2,195
4	..	..	1,560	2,299	1,779	1,605	2,680	1,914
5	..	..	2,049	2,604	2,214	1,901	2,601	2,102
6	..	..	1,451	2,030	1,626	1,450	2,136	1,647
7	..	..	1,545	2,182	1,734	1,646	2,478	1,885
8	..	..	1,820	2,075	1,902	1,736	2,142	1,853
9	..	..	1,273	2,034	1,499	791	2,142	1,500
10	..	..	2,519	2,513	2,517	1,617	2,517	1,875
11	..	..	1,250	1,790	1,378	1,105	1,945	1,346
12	..	..	2,274	2,828	3,430	1,479	2,091	1,654
13	..	..	1,361	1,170	1,304	1,098	1,171	1,119
14	..	..	1,069	1,317	1,143	940	1,295	1,042
15	..	..	3,141	2,721	3,016	3,223	2,932	3,123
16	..	..	1,700	1,627	1,693	1,687	1,676	1,684
17	..	..	986	961	978	897	1,166	974
18	..	..	2,161	2,528	2,270	1,960	2,243	2,041
19	..	..	759	1,088	856	620	852	688
20	..	..	5,709	5,148	5,540	7,698	7,631	7,679
21	..	..	424	518	452	279	442	326
22	..	..	2,041	2,263	2,107	1,621	1,906	1,703
23	..	..	598	579	592	462	347	429
24	..	..	664	691	672	448	590	482
25	..	..	8,010	7,162	7,756	7,788	7,474	7,698

SUBSIDIARY TABLE I.—Age distribution of 100,000 of each sex by annual periods—(contd.).

Jaipur City.

Age.			MALES.			FEMALES.		
			Hindu.	Musalman.	Both religions.	Hindu.	Musalman.	Both religions.
8			9	10	11	12	13	14
Total	..	..	100,000	100,000	100,000	100,000	100,000	100,000
26	..	..	611	513	582	365	420	381
27	..	..	508	473	497	367	274	341
28	..	..	819	696	779	789	560	725
29	..	..	308	234	286	299	151	241
30	..	..	9,054	8,484	8,881	9,006	8,805	9,392
31	..	..	205	147	188	164	50	131
32	..	..	836	857	841	615	437	564
33	..	..	203	244	270	180	134	167
34	..	..	270	152	236	248	151	221
35	..	..	4,914	4,283	4,727	4,538	3,712	4,301
36	..	..	315	234	291	252	157	225
37	..	..	261	162	232	243	95	201
38	..	..	310	167	268	412	162	341
39	..	..	216	111	185	270	44	205
40	..	..	9,742	7,803	9,667	9,893	7,815	9,305
41	..	..	145	137	143	209	44	162
42	..	..	465	315	420	342	134	283
43	..	..	156	86	135	161	33	125
44	..	..	171	96	149	263	72	209
45	..	..	3,003	2,655	2,900	2,724	2,052	2,531
46	..	..	154	101	138	162	72	139
47	..	..	210	147	176	227	117	196
48	..	..	225	138	214	227	123	197
49	..	..	137	81	120	157	67	131
50	..	..	6,957	5,952	6,659	6,987	5,955	6,691
51	..	..	124	55	104	157	50	127

SUBSIDIARY TABLE I.—Age distribution of 100,000 of each sex by annual periods---(contd.).

Jaipur City.

Age.			MALES.			FEMALES.		
			Hindu.	Musalman.	Both religions.	Hindu.	Musalman.	Both religions.
15			16	17	18	19	20	21
Total	..	..	100,000	100,000	100,000	100,000	100,000	100,000
52	..	..	199	198	199	281	84	225
53	..	.	120	50	99	65	39	57
54	..	..	79	61	73	151	33	117
55	..	..	1,226	1,144	1,202	1,184	824	1,080
56	..	..	85	61	78	92	28	77
57	..	..	120	50	99	155	22	117
58	..	..	90	108	95	112	45	93
59	..	..	81	25	64	87	16	67
60	..	..	4,082	4,369	4,167	5,034	4,357	4,827
61	..	..	75	45	66	110	22	85
62	..	..	130	122	128	223	50	173
63	..	..	66	50	61	49	11	38
64	..	..	49	66	54	65	11	49
65	..	..	456	534	429	462	429	448
66	..	..	38	71	48	51	56	53
67	..	..	38	66	46	58	67	61
68	..	..	62	50	58	33	11	27
69	..	.	15	5	12	13	..	..
70	..	..	846	1,027	900	1,048	1,166	1,085
71	..	..	17	15	16	42	..	..
72	..	..	68	45	61	137	5	99
73	..	..	15	..	..	29	..	..
74	..	..	19	5	16	18	..	..
75	..	..	124	118	122	135	128	133
76	..	..	6	5	6	15	..	..
77	..	..	17	..	..	9	16	11

SUBSIDIARY TABLE I.—Age distribution of 100,000 of each sex by annual periods—(concl'd.).

Jaipur City.

Age.	MALES.			FEMALES.		
	Hindu.	Musalman.	Both religions.	Hindu.	Musalman.	Both religions.
22	23	24	25	26	27	28
Total ..	100,000	100,000	100,000	100,000	100,000	100,000
78 ..	2	20	7	11	..	..
79 ..	..	..	..	9	..	..
80 ..	323	432	355	502	661	548
81 ..	..	5	..	18	5	14
82 ..	10	10	10	47	33	43
83 ..	..	5	..	11	5	9
84 ..	2	..	..	..	5	..
85 ..	15	68	30	49	28	43
86 ..	4	5	4	2	11	4
87 ..	..	5	..	4	..	..
88 ..	..	..	..	4	..	..
89 ..	..	..	..	2	5	1
90 ..	13	137	63	69	106	80
91 ..	6	..	..	18	..	..
92 ..	2	..	..	15	..	..
93 ..	..	..	..	..	..	..
94 ..	2	..	..	2	..	..
95 ..	6	25	12	27	11	20
96 ..	2	..	..	6	..	..
97 ..	..	..	..	6	..	..
98 ..	4	..	..	6	..	..
99 ..	..	5	..	2	..	..
100 & over	19	55	30	27	61	36

SUBSIDIARY TABLE II.—Age distribution of 10,000 of each sex in Main Religion.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0	290	319	131	140	281	321	Figures not available.	
1	122	144	113	124	157	173		
2	242	278	209	224	215	244		
3	277	317	216	244	250	301		
4	253	279	237	262	297	322		
5—9	1,276	1,156	1 244	1,262	1,200	1,237		
10—14	1,058	556	1,242	1,050	1,084	844		
15—19	952	805	1,015	874	890	760		
20—24	839	937	848	932	795	875		
25—29	893	891	907	872	902	873		
30—34	934	998	952	1,009	922	904		
35—39	564	528	569	528	584	554		
40—44	785	851	808	875	764	835		
45—49	363	320	346	300	365	320		
50—54	529	594	555	578	523	546		
55—59	162	135	158	136	182	159		
60—64	323	398	446	582	509	632		
65—69	59	54	..	..	..	..
70 and over	109	136	..	..	..	..
Mean Age	32.3	20.1	19.8	17.6	19.9	17.4		

SUBSIDIARY TABLE II.—Age distribution of 10,000 of each sex in Main
Religion—(contd.).
Hindu.

Age.			1911.		1901.		1891.		1881.	
			Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1			2	3	4	5	6	7	8	9
0			288	317	127	135	279	320	Figures not available.	Do.
1			129	143	113	123	158	175		
2			241	278	210	225	216	243		
3			278	318	218	245	252	304		
4			254	272	240	265	297	323		
5—9			1,173	1,157	1,248	1,263	1,265	1,231		
10—14			1,059	855	1,244	1,047	1,084	839		
15—19			957	800	1,016	872	900	757		
20—24			832	931	834	927	793	870		
25—29			897	895	909	876	906	875		
30—34			934	1,000	956	101	9,024	997		
35—39			566	533	572	532	586	557		
40—44			787	854	805	877	764	834		
45—49			363	322	345	301	363	321		
50—54			590	595	552	576	519	545		
55—59			162	136	156	136	181	158		
60—64			320	397	439	578	505	630		
65—69			57	54	..	..	..	..
70 and over			105	134	..	..	..	..
Mean Age			22.7	20.1	19.8	17	20	17.4		

SUBSIDIARY TABLE II.—Age distribution of 10,000 of each sex in Main Religion—(contd.).
Musalman.

Age.	1911.		1901.		1891.		1881.	
	Males	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0	332	352	175	201	317	347	Figures not available.	Do.
1	144	156	114	128	139	161		
2	249	278	210	221	208	226		
3	256	320	211	235	249	287		
4	261	283	218	253	306	325		
5—9	1,238	1,227	1,262	1,200	1,254	1,242		
10—14	1,069	895	1,212	1,123	1,010	899		
15—19	912	807	1,015	895	878	789		
20—24	844	999	899	983	823	945		
25—29	849	840	867	825	861	848		
30—34	884	973	896	965	902	974		
35—39	499	449	509	450	533	491		
40—44	756	822	780	854	779	832		
45—49	322	270	312	259	355	274		
50—54	600	569	517	582	561	544		
55—59	149	112	155	117	177	152		
60—64	371	414	530	611	542	654		
65—69	65	48	..	..	..	..
70 and over	153	167	..	..	..	..
Mean Age	19.9	20.5	19.5	17.9	20	17.4		

SUBSIDIARY TABLE II.—Age distribution of 10,000 of each sex in Main
Religion—(contd.).
Jain.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0	217	316	151	146	239	266	Figures not available.	
1	103	114	103	115	118	161		
2	203	250	172	181	188	193		
3	205	230	164	195	197	207		
4	194	211	174	185	227	223		
5-9	1,008	1,021	1,004	1,060	1,037	1,068		
10-14	917	753	1,023	848	983	809		
15-19	849	700	961	882	962	794		
20-24	874	967	961	1,009	817	869		
25-29	944	907	998	910	866	846		
30-34	906	971	901	922	895	924		
35-39	751	628	677	612	696	654		
40-44	778	852	827	833	764	903		
45-49	542	440	528	457	535	472		
50-54	644	674	629	697	592	647		
55-59	277	212	264	221	288	251		
60-64	334	441	508	667	597	707		
65-69	104	86	..	..	..	..
70 and over ..	106	152	..	..	..	..
Mean Age ..	22.4	20	19.9	17.5	19.8	17.6		

SUBSIDIARY TABLE II.—Age distribution of 10,000 of each sex in Main
Religion—(contd.).
Animist.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0	324	570	25	78	..	..	..	..
1	146	303	62	15	..	..	..	..
2	408	461	150	125	..	..	..	..
3	303	461	125	281	..	..	..	..
4	335	315	225	234	..	..	..	..
5—9	1,225	1,140	1,203	1,234	..	..	..	..
10—14	764	606	1,115	1,281	..	..	..	..
15—19	897	813	1,290	1,359	..	..	..	..
20—24	1,026	1,019	1,353	1,109	..	..	..	..
25—29	1,078	1,030	1,177	875	..	..	..	..
30—34	1,140	1,031	1,215	953	..	..	..	..
35—39	406	388	413	718	..	..	..	..
40—44	743	703	852	593	..	..	..	..
45—49	188	230	175	266	..	..	..	..
50—54	513	509	233	437	..	..	..	..
55—59	104	97	125	171	..	..	..	..
60—64	293	218	238	218	..	..	..	..
65—69	31	24	..	..	..	..	..	..
70 and over	94	21	..	..	..	..	..	..
Mean Age	22.9	21.8	20.8	16.6	..	..	..	..

SUBSIDIARY TABLE II.—Age distribution of 10,000 of each sex in Main
Religion—(contd.).
Arya.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0	51	392	769	727	..	..	..	..
1 .. ..	..	..	153	..	..	..	..	..
2	153	686	153	363	..	..	..	..
3	102	196	153	363	..	..	..	..
4	102	196	461	181	..	..	..	..
5—9 ...	969	1,176	769	1,272	..	..	..	..
10—14 ..	3,214	1,176	923	181	..	..	..	..
15—19 ..	1,581	490	923	1,818	..	..	..	..
20—24 ..	613	1,078	1,076	1,272	1,086	..	..	..
25—29 ..	765	980	769	545	1,521	..	..	..
30—34 ..	613	686	927	545	2,826	..	..	..
35—39 ..	306	686	153	901	1,304	..	..	..
40—44 ..	357	784	1,076	545	1,086	..	..	..
45—49 ..	663	196	923	181	652	...	..	..
50—54 ..	255	294	153	545	1,304	..	..	..
55—59 ..	153	..	153	..	..	..	..	..
60—64 ..	102	490	461	363	217	..	..	..
65—69 ..	..	392	..	..	..	..	..	..
70 and over	..	98	..	..	..	..	..	..
Mean Age ..	24·6	13·6	20·3	15·5	25	..	..	..

SUBSIDIARY TABLE II.—Age distribution of 10,000 of each sex in Main
Religion—(contd.).
Sikh.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0	387	294	..	..	333	882	..	..
1 .. ..	..	..	..	..	..	..	..	..
2	112	294	..	..	666	..	..	..
3	112	294	..	909	333	..	..	..
4	112	..	333	..	666	1,176	..	..
5—9	449	735	333	1,818	666	882	..	..
10—14	574	1,793	500	1,818	666	1,176	..	..
15—19	1,011	294	666	909	..	1,470	..	..
20—24	2,022	1,470	1,500	1,818	1,333	1,764	..	..
25—29	1,908	132	2,333	1,818	2,000	1,176	..	..
30—34	337	441	1,000	..	1,333	..	..	..
35—39	561	588	1,000	..	1,333	..	..	..
40—44	574	441	333	909	333	588	..	..
45—49	224	147	..	..	..	294	..	..
50—54	449	735	666	..	..	294	..	..
55—59	112	294	893	..	..	..	..	..
60—64	561	588	500	..	..	294	..	..
65—69	112	147	..	..	..	..	..	..
70 and over ..	224	147	..	..	..	..	..	..
Mean Age..	23·8	18·4	29·5	2·5	12·8	15·9	..	..

SUBSIDIARY TABLE II.—Age distribution of 10,000 of each sex in Main
Religion—(contd.).
Christian.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0	319	408	155	461	116	435	Figures not available.	Do.
1	219	251	69	230	..	435		
2	232	345	294	461	348	290		
3	275	392	207	317	116	725		
4	219	188	121	259	232	..		
5—9	1,190	847	1,038	1,059	580	1,595		
10—14	1,451	784	1,868	605	1,392	870		
15—19	690	1,477	1,020	1,120	1,392	580		
20—24	1,119	1,538	1,332	1,181	580	580		
25—29	1,074	864	865	951	696	725		
30—34	1,001	1,008	570	864	1,276	1,015		
35—39	595	472	570	518	580	870		
40—44	464	298	692	749	464	1,015		
45—49	348	188	449	317	812	145		
50—54	391	378	346	403	812	290		
55—59	203	125	155	86	232	290		
60—64	116	188	242	374	348	145		
65—69	29	61	..	..	..	..
70 and over ..	58	141	..	..	..	..
Mean Age ..	22	20.4	23.4	13	20.8	16.6		

Subsidiary Table II.—Age distribution of 10,000 of each sex in Main
Religion—(contd.).
Parsi.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0 ..	..	..	..	..	..	..
1 ..	..	..	..	..	..	..
2 ..	..	..	526	555	..	..
3 ..	..	..	..	..	2,500	..		
4 ..	..	..	..	555	..	..
5—9 ..	..	1,666	1,052	1,666	2,500	..		
10—14 ..	..	833	2,105	1,666	..	..
15—19 ..	625	833	1,568	1,666	..	..
20—24 ..	625	1,666	1,568	..	..	..
25—29 ..	1,875	833	..	1,111	2,500	5,000	Figures not available.	Do.
30—34 ..	1,875	833	1,052	1,111	2,500	..		
35—39 ..	625	..	1,052	555	..	5,000		
40—44 ..	625	1,666	1,052	555	..	..
45—49 ..	1,250	..	..	555	..	..
50—54 ..	1,250	..	..	..	..	..
55—59 ..	625	833	..	..	..	..
60—64 ..	..	..	..	..	..	..
65—69 ..	625	833	..	..	..	..
70 and over ..	..	..	..	..	..	..
Mean Age ..	16·7	11·7	12·8	13·8	10	3·3		

SUBSIDIARY TABLE II.—Age distribution of 10,000 of each sex in Main
Religion—(contd.).
Brahmo-Samaj.

Age.	1911.		1901.		1891		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0
1
2
3
4
5—9
10—14
15—19	3,333	..	..	..	..	..	..
20—24 ..	3,333	3,333	..	..	..	..	..	..
25—29 ..	3,333	..	..	..	..	..	..	..
30—34
35—39
40—44
45—49
50—54	3,333	..	..	..	..	..	..
55—59
60—64 ..	3,333	..	..	..	..	..	..	..
65—69
70 and over
Mean Age ..	6.2	6.2	..	..	..	..	..	..

SUBSIDIARY TABLE II.—Age distribution of 10,000 of each sex in Main
Religion—(contd.).
Jew.

Age.	1911.		1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0
1
2
3
4
5—9
10—14	6,666	..	..	..	..	..	..
15—19
20—24
25—29
30—34	5,555	3,333	..	..	..	..	..	..
35—39
40—44
45—49
50—54	5,555	..	..	..	..	..	..	..
55—59
60—64
65—69
70 and over
Mean Age	4	6	..	..	..	..	..	..

SUBSIDIARY TABLE III.—Age distribution of 1,000 of each sex in certain castes.

Hindu.

Name of religion and castes.	MALES.					FEMALES.				
	0-5.	5-12.	12-15.	15-40.	40 and over.	0-5.	5-12.	12-15.	15-40.	40 and over.
1	2	3	4	5	6	7	8	9	10	11
Ahir ..	116	179	59	413	233	139	173	52	401	235
Bairagi ..	122	107	51	443	272	133	138	41	457	231
Balai ..	123	165	52	425	235	138	154	42	428	231
Bhangi ..	147	184	57	400	202	151	165	45	425	214
5. Brahman ..	105	155	56	416	268	115	143	47	408	287
Chamar ..	139	169	57	423	212	154	157	47	427	215
Chipa ..	111	147	57	412	273	122	132	44	423	274
Daroga ..	117	155	63	426	239	99	113	52	428	308
Darzi ..	111	151	54	470	274	118	144	47	413	278
10. Dhakar ..	128	171	54	441	206	163	154	39	426	218
Dhobi ..	118	152	54	437	239	130	146	45	425	254
Golapurab ..	111	132	46	494	217	123	134	48	445	250
Gujar ..	116	166	62	427	220	133	163	47	416	241
Jat ..	126	154	60	417	223	144	166	52	404	234
15. Kachhi ..	126	132	24	490	218	168	139	23	437	233
Kalal ..	110	160	56	435	239	127	151	51	411	260
Kayasth ..	101	136	51	420	290	123	160	47	405	265
Khati ..	132	185	59	380	244	137	154	46	409	253
Khatiks ..	126	197	68	406	203	135	182	53	414	196
20. Koli ..	120	159	55	432	234	143	159	42	443	213

SUBSIDIARY TABLE III.—Age distribution of 1,000 of each sex in certain castes—(contd.).

Hindu.

Name of religion and castes.	MALES.					FEMALES.				
	0-5.	5-12.	12-15.	15-40.	40 and over.	0-5.	5-12.	12-15.	15-40.	40 and over.
1	2	3	4	5	6	7	8	9	10	11
Kumhar ..	131	164	56	415	234	144	153	46	413	244
Lohar ..	123	172	63	420	222	157	152	64	400	227
Mahajan ..	118	171	62	395	254	118	165	47	402	268
Mali ..	128	171	56	414	230	143	103	46	419	229
25. Mina ..	117	173	62	423	225	132	162	51	412	246
Mochi ..	129	170	74	419	208	146	198	59	415	182
Nai ..	114	154	56	420	256	131	150	39	419	261
Naik ..	140	158	54	405	243	152	148	39	414	247
Baigar ..	135	175	61	416	213	155	173	48	426	198
30. Rajput ..	100	152	54	420	274	84	106	36	450	324
Rebari ..	121	152	56	403	268	114	156	47	388	295
Sunar ..	125	167	55	405	248	123	154	44	410	259
Teli ..	120	148	47	445	240	133	143	41	450	228

TABLE III.—Age distribution of 1,000 of each sex in certain castes—(concl'd.).

Musalman.

Caste.	Males number per mille aged.					Females number per mille aged.				
	0-5.	5-12.	12-15.	15-40.	40 and over.	0-5.	5-12.	12-15.	15-40.	40 and over.
1	2	3	4	5	6	7	8	9	10	11
Dhobi	153	191	64	361	231	140	161	45	398	256
Fakir	144	172	53	404	227	167	165	53	403	212
Kaimkhani .	143	177	64	371	245	130	148	44	406	272
Kassai	160	222	76	354	188	146	200	64	382	208
Lohar	178	210	49	363	200	155	171	55	399	220
Moghal	106	158	77	389	270	140	154	73	413	220
Nai	142	182	50	389	237	156	165	46	418	215
Nilgar	126	178	66	391	239	155	198	53	380	214
Pathan	104	153	54	420	269	127	155	54	413	251
Sayad	110	157	61	415	257	135	153	39	435	238
Sheikh	124	163	72	402	239	132	170	55	407	230
Teli	140	195	64	368	233	145	177	57	397	224
Jain Mahajan.	96	140	52	433	270	112	136	42	424	286

SUBSIDIARY TABLE IV.—Proportion of children under 10 and persons over 50 to those aged 15—40, also of married females aged 15—40 per 100 females for the whole State and districts.

Names of Nizamats.	Proportion of children of both sexes per 100.				Proportion of persons over 50 per 100, aged 15—40.				Number of married females, aged 15—40, per 100 females of all ages.	
	Persons aged 15—40.		Married females aged 15—40.		1911.		1901.		1911.	1901.
	1911.	1901.	1911.	1901.	Males.	Females.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10	11
Jaipur State ..	58	51	138	148	29	31	27	30	36	31
Jaipur City ..	41		101		35	38			37	
Bundikui ..	63		144		29	24			39	
Dausa ..	57		135		28	28			36	
Gangapur ..	53	Figures not available.	135	Figures not available.	22	26	Figures not available.	Figures not available.	37	Figures not available.
Hindaun ..	50		144		28	33			36	
Kot Kasim ..	50		112		34	33			35	
Malpura ..	58		142		20	24			39	
Sawai Jaipur ..	53		127		30	30			37	
Sawai Madhopur ..	58		143		25	20			37	
Sambhar ..	56		137		28	29			37	
Shekhawati ..	66		151		33	34			36	
Thikanas ..	66		152		32	35			36	
Torawati ..	61		145		33	34			35	

CHAPTER VI.

Sex.

CHAPTER VI.

SEX.

DATA FOR DISCUSSION.

Imperial Table VII shows the distribution of the population by age, sex and civil condition, as well as religion, for the whole State and for each Nizamat.

Subsidiary Table I shows the general proportion of sexes by natural divisions.

Subsidiary Table II shows the number of females per 1,000 males at different age periods by religion, at each of the last three censuses.

Subsidiary Table III gives the number of females per 1,000 males at different age periods by religion and Nizamats.

Subsidiary Table IV shows the sex proportion of the population of towns and number of females per 100 males.

Subsidiary Table V gives similar details for Jaipur City by wards.

ACTUAL POPULATION—MALES AND FEMALES BY NIZAMATS.

The following figures illustrate the number of males and females in the different administrative units of the Jaipur State :—

Names of Nizamats.	POPULATION.	
	Males	Females.
Jaipur State	1,385,750	1,250,897
Jaipur City	70,846	66,252
Bandikui	5,116	4,383
Dausa	162,082	150,416
Gangapur	38,333	33,752
Hindaun	99,075	86,170
Kote Kasim	9,560	8,207
Malpura	71,915	63,540
Sawai Jaipur	253,685	230,339
Sawai Madhopur	108,973	97,414
Sambhar	92,032	80,436
Shekhawati	152,428	137,629
Thikanas	192,335	175,784
Torawati	129,370	116,075

The above figures illustrate the preponderance of males over females in the actual population, *i.e.*, an excess of 9 per cent, which shows that for every hundred females we have 109 males.

The above figures show the percentage of actual population, *i.e.*, the number of persons actually enumerated in the State.

NATURAL POPULATION.

Proportion of Sexes.—The natural population of the State, according to the figures of persons born in the State and migrated to other parts, is 2,884,125 of which there are 1,518,179 males and 1,365,946 females. This gives us a still higher percentage of males over females, *i.e.*, 10·02 per cent.

The females, therefore, in the natural population of the place, are in defect.

SEX PROPORTIONS BY NIZAMATS.

The following figures give us the number of females to 1,000 males in the different Nizamats :—

Names of Nizamats.							Number of females to 1,000 males.
Jaipur State	..	..	..	..	..	..	903
Jaipur City	..	..	..	..	..	..	935
Bandikui	..	..	..	..	..	..	857
Dausa	..	..	..	..	..	..	929
Gangapur	..	..	..	..	..	..	880
Hindaun	..	..	..	..	..	..	869
Kote Kasim	..	..	..	..	..	..	910
Malpura	..	..	..	..	..	..	883
Sawai Jaipur	..	..	..	..	..	..	908
Sawai Madhopur	..	..	..	..	..	..	894
Sambhar	..	..	..	..	..	..	874
Shekhawati	..	..	..	..	..	..	903
Thikanas	..	..	..	..	..	..	914
Torawati	..	..	..	..	..	..	897

We learn from the above that the proportion of the sexes reaches a stage of almost equality in Jaipur City, Dausa, Kote Kasim, Sawai Jaipur, Shekhawati and Thikanas. Closely following these are the Nizamats Gangapur, Malpura, Sawai Madhopur and Torawati; Bandikui, Hindaun and Sambhar follow next, Bandikui coming last, which gives us a proportion of 857 females to 1,000 males.

PROPORTION OF SEXES BY RELIGIONS.

The following table shows the proportion of females to 1,000 males in different religions :—

Religions.							Proportion of females to 1,000 males.
All Religions	..	..	..	..	..	..	903
Hindu	..	..	..	..	..	..	900
Musalman	..	..	..	..	..	..	934
Jain	..	..	..	..	..	..	892
Animist	..	..	..	..	..	..	863
Christian	..	..	..	..	..	..	925
Parsi	..	..	..	..	..	..	750
Arya	..	..	..	..	..	..	520
Sikh	..	..	..	..	..	..	764
Brahmo	..	..	..	..	..	..	1,000
Jew	..	..	..	..	..	..	1,500

PROPORTION OF SEXES BY NIZAMATS.

The following table gives the percentage of females according to Nizamats :—

Nizamats.							Percentage of females.
Jaipur State	..	..	..	..	..	..	90
Jaipur City	..	..	..	..	..	..	93
Bandikui	..	..	..	..	..	..	86
Dausa	..	..	..	..	..	..	92
Gangapur	..	..	..	..	..	..	88
Hindaun	..	..	..	..	..	..	87
Kote Kasim	..	..	..	..	..	..	91
Malpura	..	..	..	..	..	..	88
Sawai Jaipur	..	..	..	..	..	..	90
Sawai Madhopur	..	..	..	..	..	..	89
Sambhar	..	..	..	..	..	..	87
Shekhawati	..	..	..	..	..	..	90
Thikanas	..	..	..	..	..	..	91
Torawati	..	..	..	..	..	..	82

We find from the above that a great percentage of females to males is observed in Jaipur City (93), Dausa (92), Kote Kasim (91) and Thikanas (91). Then follow Shekhawati (90) and Sawai Madhopur (90). The last, showing the lowest percentage, is Torawati (82).

PROPORTION OF SEXES BY CASTES.

An examination of the Caste tables gives the following percentage of females to males:—

Castes.							Percentage of females to males.
Hindus	..	..	..	..	..	..	90
Brahmans	..	..	..	..	..	..	94
Mahajans	..	..	..	..	..	..	97
Rajputs	..	..	..	..	..	..	71
Others	..	..	..	..	..	..	89
Musalman	..	..	..	..	..	..	93
Moghals	..	..	..	..	..	..	96
Pathans	..	..	..	..	..	..	80
Sayyids	..	..	..	..	..	..	88
Sheikhs	..	..	..	..	..	..	91
Others	..	..	..	..	..	..	97
Jains	..	..	..	..	..	..	89
Anirists	..	..	..	..	..	..	86
Aryas *	..	..	..	..	..	..	52
Sikhs	..	..	..	..	..	..	76
Christians	..	..	..	..	..	..	92
Parsis	..	..	..	..	..	..	75
Brahmos †	..	..	..	..	..	..	100
Jews ‡	..	..	..	..	..	..	150

PROPORTION OF SEXES BY AGE PERIODS.

It is said that the number of females exceeds that of males at birth, but there are other unfavourable circumstances which cause the death of females at various stages.

We may examine the Subsidiary Table III. We find the number of females per thousand males, for all religions of all ages, is 903.

At the age of 1, the proportion of females to 1,000 males is 1,004; it rises up to the age of 3. It then falls up to the ages 15 to 19.

N.B.—* Very few females are Aryas.

† There were 3 males and 3 females only amongst Brahmos.

‡ There were altogether 2 Jews and 3 Jewesses.

The proportion again rises between 20 to 24, then it falls from the ages 25 to 59, and ultimately the proportion rises again at the age of 60 and over.

From the above we conclude that there were more females than males at the age of 1, which signifies that there are more female births. This increase is maintained up to the age of 3.

The number between ages 15 to 19, shows that the proportion falls and is 764, which is the period, when in this country the girls are married. Very likely child-birth and other similar ailments reduce their number considerably.

We see further that when females have passed this period, they show a greater tendency towards longevity. But again there is a fall in the number of females between the ages of 25 to 59, which is the period, when conception and child-birth take place, and the females, having been debilitated by frequent child-births and other worrying circumstances of the family, are more exposed to the ravages of disease than they were in their more youthful days.

We see again that at the higher age-periods the proportion rises, which clearly demonstrates, that having passed the ordeal of child-birth and being no longer capable of conception, females enjoy a long life.

VITAL STATISTICS AND THE PROPORTION OF SEXES.

Vital statistics for the whole of the State are not available. In the city, of course, the births and deaths are more carefully registered.

The figures of male and female births in the city are given below against every year of the last decade :—

Year.						Males.	Females.
1901	..	..	..	..	..	1,940	2,074
1902	..	..	..	..	..	2,310	2,404
1903	..	..	..	..	..	2,207	2,229
1904	..	..	..	..	..	2,470	2,487
1905	..	..	..	..	..	2,240	2,314
1906	..	..	..	..	..	2,212	2,242
1907	..	..	..	..	..	2,315	2,229
1908	..	..	..	..	..	2,051	1,994
1909	..	..	..	..	..	1,020	1,911
1910	..	..	..	..	..	1,789	1,875
Total						21,472	21,709

The total of births in Jaipur City, shows an increase in the number of females over males at the time of birth. We have 101 females per hundred males.

If we judge the results on this standard for the whole of the State, we should have a greater number of female births than male births. The total proportion of females per 1,000 males for the whole State at 0 age is 994, which lays bare the ground for suspicion that either the number of females was not correctly given or they died immediately after birth, or during their early infantile period, owing to many adverse circumstances injurious to child-life.

In the absence of vital statistics giving birth by castes, we have tried to collect some information from the Imperial Table XIV, giving the number of persons by ages and selected castes.

We find that the proportion of females per 100 males at 0—4 of the castes, is as follows :—

Caste.						Proportion of females per 100 males.
<i>Hindus—</i>						
Brahmans	..	..	..	..	..	103
Mahajans	..	..	..	..	..	97
Raputs	..	..	..	..	..	59
Others	..	..	..	..	..	102
Jains	..	..	..	..	..	105
<i>Muslimans—</i>						
Pathans	..	..	..	..	..	107
Raputs	..	..	..	..	..	70
Sayyids	..	..	..	..	..	102
Sheikhs	..	..	..	..	..	96
Others	..	..	..	..	..	98

VARIATION IN SEX PROPORTIONS BY AGE-PERIODS.

Subsidiary Table II—gives us a comparative statement showing the number of females per 1,000 males at different age-periods by religion at each of the last three censuses.

We learn that in 1891 it was 1,000, while in 1901 it was 954, and at the last census it was 994, which shows an increase in the birth of females from the census of 1901.

The totals for the period 0—4 present a different state of affairs. Here we see it was 994 in 1891, 978 in 1901 and 1,003 in 1911. This indicates that the proportion has considerably risen at this age-period from what it was in 1891 and 1901.

After this, we turn our attention to the totals of the age-periods to 0—29. In 1891 it was 849, in 1901 it was 866, and in 1911 it was 884. This also testifies a gradual increase in the proportion from 1891.

The total for the age-periods 30 and over, shows that in 1891 it was 919; in 1901, 933; and in 1911, it was 933. This shows an increase in the proportion from 1891, while the proportion for 1901 and 1911, is the same.

Lastly we come to the totals of all ages and all religions giving the proportion of females per 1,000 males. In 1891 it was 876; in 1901, 892; and in 1911 it was 903. This gives a gradual increase since 1891.

If we study the proportion in different castes, we find the variation in proportion in different castes, is almost the same as it stands for all religions.

LOW PROPORTION OF FEMALES.

The following are supposed to be the causes of the low proportion of females to males:—

1. *Female Infanticide*.—This is almost unknown in these days. Education has considerably advanced, and there is no motive to commit the horrible deed of female infanticide. In those dark days when there was no knowing when some ruffian might come in and wrest the girl away from the family and thereby bring disgrace and lifelong pain and humiliation to the relations of the girl, or when there might be difficulty in finding a suitable bridegroom, the people might be tempted to perpetrate such a crime. But the times are altered now and the facilities afforded by Railways and other easy communications have considerably widened the field for obtaining bridegrooms, and there is no occasion now to fear that a suitable bridegroom may not be had. Then for people in very abject circumstances, the idea that they would have to incur heavy expenses in giving their girls in marriage, was most formidable and led them to do away with their girls. Successful attempts have been made everywhere with visible results to curtail and reduce to the lowest possible minimum the marriage expenses. Fears on that account now do not incite to mischief. The Walter Krit Rajputra Hitkarini Sabha in Rajputana, has been chiefly instrumental in removing this scourge.

2. *Neglect of Female Infants*.—This is another cause which is supposed to be the origin of the low proportion of females. The statistics show that there are more female children born than males. The vital statistics of Jaipur City prove the preponderance of female births over males. There is no neglect of female children as is supposed. If the statistics show that the number falls at age-period 3, it is due to migration. It cannot be surmised that there was more mortality amongst female children in early years. The Hindus generally believe that female children are more strong to resist the ravages of disease than male children. Infant marriage and its necessary concomitants are surely a great source of evil. It debilitates the females entirely, and in many instances gives rise to diseases which are immediately fatal or by slow degrees wreck the system of the weaker sex and ultimately put an end to their lives.

It is an established fact that the women on account of their peculiar position in life have to carry on a harder warfare than their male brethren in their daily routine of life. They may be doing less brain work, but as keepers of a household and housewives in very humble circles, they have to discharge various duties, which must tell upon their physique. The women of the lower classes have to undergo very hard labour.

Child-bearing adds to the debilitating causes and brings on most deplorable results in increasing mortality amongst the weaker sex.

SCARCITY OF FEMALES AMONG RAJPUTS.

The lowest proportion of females is found amongst Rajputs (71 per cent). This may be due to the following causes:—

1. There is always an attempt to suppress the real number of females in a family, as it is said, one feels shame at having many female children. The strict *purda* system, which prevails amongst them, enables the Rajputs to escape an accurate enumeration.

2. They send away a good number of girls as brides to places outside the State.

3. Most of the Rajputs remain bachelors throughout their lives, and therefore they do not receive in exchange an equal number of girls.

4. There were several epidemics of plague and cholera during the decade. Many females might easily have fallen victims to it, because the females amongst them keep strict *purda*, and therefore they cannot be easily segregated or approached for medical treatment.

CAUSATION AND DIVINATION OF SEX.

The problem of the causation of sex in mankind or the production of sex at will, is very fascinating and interesting. The early Aryan scholars patiently investigated the subject and have laid down rules, which claim to be correct. They are the outcome of prolonged and careful study. To put them into practice requires a thorough knowledge of the subject and a strong will to control the senses. Without these one is apt to go astray.

As for the divination or the forecasting of the sex of the unborn child, there are several signs known to old matrons, who very rarely commit mistakes in their forecasts.

The reader is referred to Veda Sutra, Dharma Shashtra and Barahmibir and Khana (part of Astrology) for a more detailed study of the subject.

SUBSIDIARY TABLE I.—General proportions of the Sexes by Nizamats.

Nizamats.	Number of Females to 1,000 Males.					
	1911.		1901.		1891.	
	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.
1	2	3	4	5	6	7
Jaipur State ..	903	Not available.	891	Not available.	876	Not available.
Jaipur City ..	935		910		899	
Bandikui ..	856		822		865	
Dausa ..	928		911		516	
Gangapur ..	880		882		906	
Hindaun ..	869		868		882	
Kote Kasim ..	909		927		907	
Malpura ..	883		894		896	
Sawai Jaipur ..	907		900		883	
Sawai Madhopur ..	893		894		899	
Sambhar ..	873		856		867	
Shokhawati ..	902		877		837	
Thikanas ..	914		903		871	
Torawati ..	894		874		847	

SUBSIDIARY TABLE II.—Number of females per 1,000 males at

Age.	ALL RELIGIONS.			HINDU.			MUSALMAN.			JAIN.			ANIMIST.		
	1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0 .	994	954	1,000	931	946	1,002	993	1,052	983	1,141	850	993	1,516	2,500	
1 ...	1,004	978	967	1,003	973	962	1,010	1,026	1,044	990	983	973	1,718	200	
2 ...	1,039	955	966	1,037	955	998	1,045	962	978	1,102	919	918	974	666	
3 ...	1,030	1,005	1,052	1,030	1,002	1,055	1,044	1,025	1,039	1,002	1,043	940	1,310	1,800	
4 ...	969	987	949	966	962	950	1,012	1,063	957	972	932	878	812	883	
Total 0-4 ...	1,008	978	994	1,005	975	995	1,020	1,025	995	1,052	944	940	1,200	1,000	
5-9 ...	887	904	850	884	901	856	925	939	892	904	925	919	797	822	
10-14 ...	730	754	681	727	743	676	782	816	730	733	727	730	685	921	Nil.
15-19 ...	764	769	749	760	764	735	826	808	809	799	816	766	817	844	
20-24 ...	1,015	980	965	1,008	978	959	1,106	1,003	1,034	988	933	949	857	657	
25-29 ...	900	857	847	899	857	844	934	873	886	857	810	871	864	595	
Total 0-29 ...	884	866	849	860	863	846	931	906	889	890	855	863	901	786	
30-39 ...	922	900	900	920	900	899	960	902	920	859	860	885	790	823	
40-49 ...	922	912	896	921	911	896	946	935	879	875	864	946	865	695	
50-59 ...	872	894	876	875	895	877	840	877	850	863	901	908	848	1,345	
60 and over ...	1,082	1,162	1,087	1,090	1,172	1,087	999	1,058	1,087	1,109	1,153	1,057	550	783	
Total 30 and over ...	933	933	919	933	934	919	938	937	918	895	905	931	791	834	
Total all ages ...	903	892	876	900	890	874	934	918	900	892	877	892	863	802	

different age-periods by religion at each of the last three censuse

CHRISTIAN.			PARSI			ARYA.			SIKH.			BRAMHO-SAMAJ.			JEW.		
1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
1,182	1,777	3,000	...	...	...	4,000	800	..	667	...	3,000	...	...	...	..	...	...
1,000	2,000	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1,375	941	666	...	1,000	...	2,333	2,000	...	2,000	..	...	...	...	...	...	...	...
1,316	916	5,000	...	...	...	1,000	2,000	...	2,000	...	...	...	...	...	...	...	...
800	1,225	...	...	...	...	1,000	333	...	...	..	2,000	...	...	...	...	...	...
1,149	1,224	1,875	...	2,000	...	1,875	818	...	1,000	500	1,666	...	...	...	...	...	...
659	633	2,200	...	1,500	...	632	1,400	...	1,250	1,000	1,500	...	...	...	...	...	...
490	194	500	...	750	...	190	166	...	2,000	666	2,000	...	...	...	...	...	...
1,953	661	333	1,000	1,000	...	161	1,666	...	222	260	...	...	...	...	...	...	...
1,200	532	800	500	...	...	916	1,000	...	555	222	1,500	1,000	...	...	...	...	...
743	660	833	333	...	1,000	667	600	...	529	143	666	...	...	...	1,000	...	...
959	575	915	1,400	1,000	333	439	925	...	733	294	1,456	1,000	...	...	3,000	...	...
910	727	812	250	750	1,000	778	1,143	...	875	...	...	...	...	...	...	...	...
554	560	727	666	1,000	...	500	308	...	500	500	3,000	...	...	...	...	...	...
780	586	444	333	...	...	375	1,500	...	1,400	...	...	...	...	...	...	...	...
1,786	929	333	1,000	...	...	5,000	666	...	750	...	1,000	...	...	...	...	...	...
850	657	666	454	833	1,000	770	680	...	823	38	500	1,000	...	...	...	...	...
925	600	802	750	947	500	520	246	...	764	183	1,133	1,000	...	..	1,500	...	...

Supplementary Table III.—Number of females per 1,000 males at different-age periods by religion and natural division, i.e., Nizamats,

Age.	JAIPUR STATE										JAIPUR CITY.									
	All Religions	Hindu.	Musliman.	J. n.	Animist.	Arya	Sikh.	Christian.	Parsee.	B. r. m. o.	Jew.	All Religions	Hindu.	Musliman	Jain.	Arya.	Sikh.	Christian.	Parsee.	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
0	...	994	991	993	1,111	1,516	4,000	667	1,182	...	...	...	1,046	1,081	1,028	1,363	1,000	1,000	1,500	...
1	...	1,004	1,003	1,010	990	1,716	...	..	1,000	...	...	...	923	800	985	900	...	...	1,500	...
2	...	1,039	1,037	1,045	1,102	971	2,333	2,000	1,375	...	...	...	1,049	1,012	1,063	1,316	2,000	2,000	2,000	...
3	...	1,030	1,030	1,044	1,002	1,310	1,000	2,000	1,316	...	...	...	1,021	1,012	1,010	817	...	2,000	600	...
4	...	969	966	1,012	972	812	1,000	...	800	...	...	...	1,001	978	1,033	1,060	...	...	1,000	...
Total 0-4	...	1,008	1,005	1,020	1,032	1,200	1,875	1,000	1,149	...	...	...	1,022	1,007	1,032	1,135	750	1,200	1,091	...
5-9	...	887	884	925	904	797	632	1,270	659	..	...	...	937	933	951	875	1,000	1,333	880	...
10-14	...	730	727	782	733	685	100	2,000	400	...	...	...	751	702	849	772	777	2,000	555	...
15-19	...	761	760	826	799	817	101	222	1,078	1,001	...	...	890	905	900	891	333	285	383	1,000
20-24	...	1,015	1,008	1,106	988	837	916	555	1,260	500	1,000	...	1,061	1,051	1,065	1,223	666	515	333	1,000
25-29	...	900	899	931	857	864	607	529	743	333	...	1,000	876	886	882	721	1,000	1,333	600	...
Total 0-29	...	3,84	3,80	4,31	3,67	3,61	439	733	3,29	1,400	1,000	3,000	3,25	3,15	3,49	3,27	3,33	3,73	555	1,250
30-39	...	922	920	960	850	790	778	875	910	256	...	...	911	937	810	916	1,000	1,166	1,052	333
40-49	...	922	921	946	875	865	300	500	551	606	...	...	917	913	821	975	2,333	571	785	...
50-59	...	872	875	840	863	818	375	1,400	780	833	...	...	932	970	827	916	500	3,000	106	...
60 and over...	...	1,052	1,060	980	1,100	550	5,000	750	1,786	1,000	...	...	1,165	1,211	886	1,064	7,000	625	1,875	...
Total 30 and over	...	3,23	3,23	3,35	3,05	2,91	770	3,23	3,50	451	1,000	...	3,47	3,81	3,12	3,08	2,000	956	1,000	900
Total all ages	...	903	900	931	892	863	570	764	3,25	750	1,000	1,500	935	919	900	912	1,103	966	711	900

SUBSIDIARY TABLE III—Number of females per 1,000 males at different age-periods by religion and Nizamats—(contd.).

Age.	HINDAUN.						KOTE KASIN.				MALPURA.				SAWAI JAIPUR.					
	All Religion.	Hindu.	Musalman.	Jain.	Arya.	Christian.	All Religions.	Hindu.	Musalman.	Jain.	Animist.	All Religions.	Hindu.	Musalman.	Jain.	Animist.	Arya.	Sikh.	Christian.	Brahmo Samaj.
0	989	985	970	2,600	...	...	997	1,017	915	...	1,800	1,039	1,031	1,61	2,21	1,000	..	..	..	..
1	958	968	849	700	...	...	968	881	2,750	...	1,416	1,044	1,051	924	909	...	..	..	..	..
2	974	973	935	944	...	...	986	939	1,555	500	1,000	1,129	1,132	1,115	937	1,000	..	..	..	..
3	938	932	1,084	681	...	...	1,011	1,016	971	...	1,363	1,077	1,076	1,114	1,052	...	..	..	..	..
4	997	998	1,021	722	...	...	950	965	914	...	628	879	983	959	750	...	..	..	..	..
Total 0-4	973	971	992	987	...	...	987	982	1,059	143	1,166	1,053	1,053	1,097	1,011	4,000	...	..	..	..
5-9	858	855	910	732	...	...	910	807	849	509	800	937	935	998	1,002	606	400	...	..	..
10-14	731	730	732	792	...	1,000	712	718	801	4,000	559	755	757	731	735	...	..	..	..	..
15-19	704	706	689	630	...	...	867	870	850	750	1,000	751	752	768	703	...	105	...	..	..
20-24	916	911	1,002	884	1,000	...	1,035	1,038	1,010	2,000	1,053	1,011	1,012	1,035	911	600	400	500	1,000	1,000
25-29	838	837	859	812	500	...	963	977	1,122	1,000	882	913	915	852	911	1,125	500	...	1,000	...
Total 0-29	897	892	892	805	000	1,500	904	900	933	714	940	901	903	907	883	400	112	166	333	1,000
30-39	876	872	929	808	...	2,000	902	891	977	666	779	931	935	907	782	...	200	...	...	...
40-49	936	931	926	551	...	...	911	940	961	2,000	847	903	848	856	850	...	200	...	...	...
50-59	891	893	871	817	...	...	919	894	1,200	343	969	845	851	701	830	...	...	...	...	...
60 and over	1,119	1,116	1,162	1,102	...	...	920	932	844	1,000	666	1,023	1,031	904	870	...	...	...	...	...
Total 30 and over	922	923	908	760	2,000	666	922	918	995	750	813	917	922	851	823	500	231	...	...	1,000
Total all ages	863	868	894	786	833	1,000	910	905	954	724	903	908	910	884	856	117	131	143	333	1,000

Subsidiary Table III.—Number of females per 1,000 males at different age-periods by Religion and Nizamats—(contd.).

Age.	SAWAI MADHOPUR.							SAMBHAR.							SHEKHAWATI.					
	All Religions.	Hindu.	Musliman.	Jain.	Animist.	Sikh.	Christian.	All Religions.	Hindu.	Musliman.	Jain.	Animist.	Arya.	Sikh.	Christian.	All Religions.	Hindu.	Musliman.	Jain.	Animist.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
0	955	988	1,048	797	...	...	...	1,032	1,030	1,184	853	333	...	...	860	805	895	892	1,307	883
1	1,123	1,110	1,250	1,182	...	...	...	976	966	1,050	1,105	...	...	...	714	804	898	860	600	...
2	1,068	1,158	1,146	1,214	...	...	...	1,001	1,006	962	1,076	...	500	...	1,000	943	944	946	518	...
3	1,077	1,069	1,154	1,282	...	...	...	1,023	1,040	881	830	1,000	1,000	...	714	971	972	953	1,555	1,000
4	1,033	1,041	1,201	936	...	...	...	949	953	925	938	1,500	...	...	285	900	889	897	1,714	1,000
Total 0-4	1,162	1,000	1,138	1,048	...	...	1,000	956	1,004	994	927	900	1,000	1,000	725	922	922	914	1,222	714
5-9	916	924	842	872	500	...	...	830	867	845	950	1,500	3,000	...	457	813	800	917	653	500
10-14	716	720	675	693	1,000	...	...	779	711	755	687	5,000	1,000	1,000	311	743	727	864	800	1,000
15-19	736	737	710	770	...	...	...	702	783	831	776	538	...	...	5,383	754	736	928	1,114	166
20-24	809	505	851	822	...	250	...	953	950	922	804	423	1,000	1,000	2,148	1,062	1,068	1,311	1,302	...
25-29	850	853	937	783	1,000	...	...	843	848	701	868	1,142	1,000	...	685	909	898	1,108	1,033	2,500
Total 0-29	874	859	873	835	3,000	200	800	869	867	858	818	836	923	333	986	863	849	977	995	566
30-39	874	877	857	900	2,000	...	...	876	879	841	849	583	1,000	...	1,108	950	951	1,240	979	1,500
40-49	924	925	945	889	1,000	...	...	880	850	866	857	1,066	200	...	375	969	941	1,229	1,567	283
50-59	89	906	779	848	...	...	...	824	827	735	606	111	...	...	2,000	868	856	978	978	2,500
60 and over	1,117	1,144	1,089	1,163	...	...	...	1,033	1,044	796	1,275	1,000	...	...	2,323	1,088	1,069	1,239	1,500	...
Total 30 and over	923	927	893	858	1,000	...	333	886	891	822	913	678	500	1,000	1,049	971	918	1,181	1,200	769
Total all ages	814	896	881	862	2,143	166	625	874	876	844	859	779	740	423	3,000	903	886	1,046	1,076	650

Subsidiary Table III.—Number of females per 1,000 males at different age-periods by religion and Nizamats—(concl'd.).

Age.	THIRKANAS.										TORAWATI.				
	All religions.	Hindu.	Musliman.	Jain.	Animist.	Arya.	Sikh.	Christian.	Parai.	All religions.	Hindu.	Musliman.	Jain.	Animist.	Arya.
0 ...	970	971	1,006	916	4,000	...	...	...	...	980	1,001	798	1,038	...	...
1 ...	944	926	1,079	1,086	1,600	...	...	...	...	983	998	941	1,000	...	...
2 ...	989	982	1,053	1,133	833	...	...	...	...	1,017	1,000	1,218	911	...	...
3 ...	1,000	983	1,127	1,083	2,000	...	...	...	...	1,024	1,026	959	1,600	...	...
4 ...	948	935	1,089	1,103	1,000	...	...	...	...	947	983	1,200	1,214	...	...
Total 0-4 ...	974	963	1,053	1,063	1,312	2,000	...	1,000	...	964	993	1,007	1,888	...	...
5-9 ...	849	842	910	803	500	333	...	...	...	802	837	961	1,013	...	...
10-14 ...	711	711	729	640	857	383	...	...	...	713	703	801	836	...	...
15-19 ...	762	755	827	967	750	...	...	...	...	703	759	837	920	...	...
20-24 ...	1,064	1,044	1,244	1,061	8,000	...	...	...	...	1,067	1,043	1,163	1,681	...	...
24-29 ...	930	922	1,013	890	666	...	...	...	...	927	921	1,005	1,340	2,000	...
Total 0-29 ...	877	869	949	911	707	363	3,000	1,000	...	871	869	967	1,099	...	...
30-39 ...	950	931	1,129	1,037	850	2,000	...	...	...	918	947	978	1,012	...	...
40-49 ...	506	901	1,104	1,015	929	333	...	...	...	912	910	975	911	500	...
50-59 ...	525	909	870	906	1,200	...	...	...	...	843	844	797	982	...	...
60 and over	466	114	1,112	1,455	441	...	...	...	...	1,076	1,084	808	1,367	...	...
Total 30 and over	977	967	161	1,067	868	800	...	...	500	934	934	926	1,017	1,500	...
Total all ages ...	914	904	900	972	820	500	1,333	1,500	1,000	897	891	953	1,078	1,070	...

SUBSIDIARY TABLE IV.—Sex proportion of the population of towns. Number of females per 100 males.

No. of unit.	Names of towns.						Proportion of females per 100 males.
1	Jnipur City	..	..	..	..	..	93
31	Sikar	..	..	..	..	..	93
32	Fatehpur	..	..	..	..	..	108
11	Nawalgarh	..	..	..	..	..	146
14	Jhoonjhoonoo	..	..	..	..	..	101
33	Kamgarh	..	..	..	..	..	104
23	Sambhar	....	..	..	..	..	85
34	Lachmangarh	..	..	..	..	..	115
20	Sawai Madhopur	..	..	..	..	..	89
21	Hindaun	..	..	..	..	..	85
18	Khandela	..	..	..	..	..	105
36	Cherawa	..	..	..	..	..	105
16	Udaipur	..	..	..	..	..	73
35	Khetri	..	..	..	..	..	91
22	Toda Bhim	..	..	..	..	..	95
37	Kote	..	..	..	..	..	99
10	Bisau	..	..	..	..	..	113
8	Laksot	..	..	..	..	..	102
25	Sri Madhopur	..	..	..	..	..	100
2	Chaumu	..	..	..	..	..	101
26	Malpura	..	..	..	..	..	90
12	Surajgarh	..	..	..	..	..	102
17	Nim-ka Thana	..	..	..	..	..	80
13	Mandawa	..	..	..	..	..	101
9	Baswa	..	..	..	..	..	96
19	Bairath	..	..	..	..	..	106
15	Singhana	..	..	..	..	..	117
24	Narayana	..	..	..	..	..	59
7	Dosa	..	..	..	..	..	94
29	Gangapur	..	..	..	..	..	80
28	Newai	..	..	..	..	..	65
38	Unara	..	..	..	..	..	96
27	Toda Rai Singh	..	..	..	..	..	90
30	Bamanwas	..	..	..	..	..	92
6	Chaksu	..	..	..	..	..	88
5	Shahpura	..	..	..	..	..	90
3	Samodh	..	..	..	..	..	103
4	Manoharpur	..	..	..	..	..	93
	Total (all the towns taken together)	..	..	..	..	..	95

SUBSIDIARY TABLE V.—Sex proportion of the population of Jaipur City by wards (Chaukuriwar). Number of females per 100 males.

No. of wards.	Names of Wards.						Proportion of females per 100 males.
$\frac{1}{1}$	Sarhad	..	..	..	..	..	144
$\frac{1}{2}$	Poorani Basti	..	..	..	..	..	98
$\frac{1}{3}$	Topkhana Des	..	..	..	..	..	98
$\frac{1}{4}$	Modikhana	..	..	..	..	..	99
$\frac{1}{5}$	Bishesharji	..	.	..	..	.	98
$\frac{1}{6}$	Ghat Darwaza	..	..	..	..	..	99
$\frac{1}{7}$	Topkhana Hazoori ..	..	..	..	..	..	100
$\frac{1}{8}$	Ram Chandrajji	..	..	..	..	..	98
$\frac{1}{9}$	Gangapol	..	..	..	..	..	95
$\frac{1}{10}$	Bazarhai	..	..	..	..	..	74
$\frac{1}{11}$	Bramhapuri	..	..	..	..	..	100
$\frac{1}{12}$	Hawalia Shahr Sharki	..	..	..	..	..	99
$\frac{1}{13}$	Do. Shimali	..	..	..	..	..	92
$\frac{1}{14}$	Do. Garbi	..	..	..	..	..	74
$\frac{1}{15}$	Do. Janubi	..	..	..	..	..	66
1	Whole city	..	..	..	..	..	93

CHAPTER VII.
Civil Condition.

CHAPTER VII.

CIVIL CONDITION.

DATA FOR DISCUSSION.

Imperial Tables VII and XIV.

Subsidiary Table I.—Distribution by Civil Condition of 1,000 of each sex and religion and main age period of each of the last two censuses.

Subsidiary Table II.—Distribution by Civil Condition of 1,000 of each sex at certain ages in each religion and natural divisions.

Subsidiary Table III.—Distribution by main age periods and Civil Condition of 10,000 of each sex and religion.

Subsidiary Table IV.—Proportion of sexes by Civil Condition at certain ages for religions and natural divisions.

Subsidiary Table V.—Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes.

GENERAL FEATURES OF THE STATISTICS.

A perusal of the Statistics referred to above shows that about 48 per cent. of the total male population are unmarried and about 29 per cent. of the female population are unmarried.

Examining these figures more deeply, we find from the details given in the Statistics, that of the unmarried males under 15 years of age, only 4 per cent. are married. At ages 15 to 30, the percentage of males unmarried is 42. At ages between 30 and 40, it is 12. Between ages 40 and 60, the unmarried males are 9 per cent. At higher ages they are 7 per cent. Now we come to the unmarried females. The percentage of unmarried females under 10 years is 96. At ages 10 to 15, it is 50. At ages 15 to 30, 2 per cent. At ages 30 to 40, '5; at ages 40 to 60, '3; and at ages 60 and over, '3 per cent

From what has been stated above, we gather that many people generally get married after 15, and by proceeding further we observe, the more we come to advanced age periods, the less becomes the number of the unmarried. This is all very natural in a country, where to get married is the first ambition of the family. We find that 9 males only out of every hundred were shown as bachelors at ages 40 to 60. These may be either the religious devotees who practise Brahmacharya or lifelong continence, or Rajputs amongst whom there is great difficulty in obtaining brides. Turning our attention to the females, we find that the number of females at ages under 15 is 85, while that of males at the same age is 96, that is to say, there are more unmarried males under 15 than females. From this it is quite manifest that more females get married early than males. This indicates unmistakably the strong instinct, which leads heads of the families to make as early a provision as they can, for the marriage of their daughters. In many cases, it so happens that young girls are married even before their elder brothers.

We have said above that amongst the females, at ages 15 to 30, only 2 per cent. are 'unmarried. This renders it very clear that all girls, fit to be married, were given away as brides.

At the higher ages from 30 and above, we find only a very small percentage of unmarried girls, which is tantamount to saying that none were unmarried at the higher ages.

The number of persons widowed is 7 out of every hundred of all ages, and that of females is 18. The higher percentage of widowed females is due to the widows not re-marrying amongst the high castes.

The following gives percentages of civil condition amongst Hindus and bears ample testimony to the remarks made above :—

Civil condition of Hindus of both sexes.						Percentage of all ages.
Married ...	...	...	...	...	...	49
Unmarried...	...	...	...	...	...	39
Widowed ...	...	...	..	...	...	12
<i>Hindu Males.</i>						
Married ...	...	...	...	...	...	45
Unmarried...	...	...	...	...	...	48
Widowed ...	..	...	..	...	..	7
<i>Hindu Females.</i>						
Married ...	...	...	...	...	...	53
Unmarried...	...	..	...	...	...	20
Widowed ...	...	...	...	...	...	18

CIVIL CONDITION AMONGST SELECTED CASTES.

We now come to an examination of the civil condition amongst selected castes.

The castes amongst whom widow marriage is forbidden are the Brahmans, the Rajputs, and the Mahajans amongst the Hindus. They form the bulk of the population.

The number of Brahmans is 322,151 altogether. They are about one-eighth of the whole population of the State, of these the males are 165,361 and the females 156,790. The number of males exceeds that of the females.

The proportion of unmarried males to the total strength of Brahman males of all ages is 48 per cent., and that of unmarried females is 26 per cent.

The percentage of the married males of all ages amongst Brahmans is 42, while that of the married females is 48. Out of every hundred males amongst Brahmans, we have 9 widowed males, and in every 100 females there are 26 widows. It has already been mentioned above that this high figure of widowed females, is due to there being no widow marriage amongst them.

The percentage of unmarried males under 15 is 63, while that of unmarried females is 97. At ages 15 to 20, there are 12 unmarried males out of every hundred and 2 unmarried females. These figures indicate that people are mostly married now between 15 and 20.

At ages 20 to 40 the percentage of unmarried males is 18 and that of unmarried females 6. At ages 40 and over the percentage of unmarried males is 7, while that of females is 2.

BRAHMANS (MALES AND FEMALES) MARRIED.

The number of males at ages under 15 is 3 per cent., while that of the females is 10 per cent. At ages 15 to 20 the males are 8 per cent. and the females 14 per cent. At ages 20 to 40 the married males are 50 per cent. and females 54 per cent. And at ages 40 and over the married males are 39 per cent. and females 22 per cent.

BRAHMANS—WIDOWED.

At ages under 15 the widowed males are one per cent. and females 7 per cent. and at ages 15 to 20 the widowed males are one per cent. and females 2 per cent. At ages 20 to 40 the widowed males are 23 per cent. and females 27 per cent. At ages 40 and over, the widowed males are 75 per cent. and females 70 per cent.

The above shows that at ages under 15 widowed males and females are almost none amongst Brahmans.

MAHAJANS—CIVIL CONDITION.

Married.—At ages under 15 married males are 3 per cent. and females 10 per cent. At ages 15 to 20 the married males are 10 per cent. and the females 15 per cent. At ages 20 to 40 the married males are 51 per cent., while the females are 51 per cent. At ages over 40 the married males are 36 per cent. while the females are 21 per cent.

The Unmarried.—Males unmarried at ages under 15 are 66 per cent. while the females are 98 per cent. At ages 15 to 20 the unmarried males are 10 per cent., while there are no unmarried females (8 per cent.). The more we advance we find that the number of males and females unmarried becomes less and less.

The Widowed.—At early ages there are very few widowed males and females. Under 15 the percentages of males and females are 4 and 5 respectively. The percentage rises as we advance. At ages over 40 for males it is 75 and for females 70.

RAJPOTS—CIVIL CONDITION.

The Married.—At ages under 15 the males married are 7 per cent., while the females are 4 per cent. At ages 15 to 20, the married males are 3 per cent., while the females are 13 per cent. The percentages rise at 20 to 40, both for males and females.

The Unmarried.—At ages under 15 there is a very large percentage of the unmarried, both amongst males and females. The number becomes less and less as we advance in years.

The Widowed.—There are no widowed males and females at ages under 15. The same is the case at ages between 15 to 20. At 20 to 40, it is 19 for the

males and 21 for the females. At ages 40 and over, the widowed males are 80 per cent. and the females 77 per cent.

CIVIL CONDITION OF THE CASTES AMONGST WHOM WIDOW MARRIAGE IS ALLOWED.

The following give the percentages showing civil condition at different ages of the castes amongst whom widow marriage is permitted :—

They are Ahir, Bhangi, Chamar, Koli, Mali and Mina.

The figures have all been totalled up, and the following percentages have been obtained :—

The total strength of the males unmarried, married and widowed of all ages is 382,409. Of these the males are :—

179,065 unmarried, *i.e.*, 46·5 per cent.

181,578 married, *i.e.*, 47·8 per cent.

21,766 widowed, *i.e.*, 5·7 per cent.

The following are abstracted from the above by age periods :—

Males.

At all ages under 15—

Unmarried	...	...	...	...	73	per cent.
Married	...	...	...	...	2	"
Widowed	...	...	...	...	6	"

At ages 15 to 20—

Unmarried	...	...	...	...	13	per cent.
Married	...	...	...	...	7	"
Widowed	...	...	...	...	2	"

At ages 20 to 40—

Unmarried	...	...	...	...	12	per cent.
Married	...	...	...	...	54	"
Widowed	...	...	...	...	25	"

At ages 40 and over—

Unmarried	...	...	...	...	2	per cent.
Married	...	...	...	...	37	"
Widowed	...	...	...	...	73	"

Females.

Total strength of females at all ages is 347,588—

Unmarried	...	...	...	107,903, <i>i.e.</i> , 31	per cent.
Married	...	...	...	186,769, <i>i.e.</i> , 54	"
Widowed	...	...	...	52,916, <i>i.e.</i> , 15	"

At all ages under 15—

Unmarried	...	...	...	...	98	per cent.
Married	...	...	...	...	9	"
Widowed	...	...	...	...	4	"

At ages 15 to 20—

Unmarried	...	...	...	...	1	per cent.
Married	...	...	...	...	14	"
Widowed	...	...	...	...	1	"

At ages 20 to 40—

Unmarried	...	...	...	...	5 per cent.
Married	...	...	...	...	57 "
Widowed	...	...	...	...	19 "

At ages 40 and over—

Unmarried	...	...	...	...	1 per cent.
Married	...	...	...	...	20.9 "
Widowed	...	...	...	...	79 "

JAINS.

The total strength of the Jains in the Jaipur State is 38,408, of which the males are 20,295 and the females 18,113. The percentage of—

Unmarried is	...	...	...	...	38
Married	...	...	...	...	42
Widowed	...	...	...	...	20

The following gives details of Jain males:—

At ages under 15—

Unmarried	...	...	...	...	97 per cent.
Married	...	...	...	...	3 "
Widowed	...	...	...	...	1 "

At ages 15 to 20—

Unmarried	...	...	...	...	65 per cent.
Married	...	...	...	...	34 "
Widowed	...	...	...	...	1 "

At ages 20 to 40—

Unmarried	...	...	...	...	32 per cent.
Married	...	...	...	...	60 "
Widowed	...	...	...	...	8 "

At ages 40 and over—

Unmarried	...	...	...	...	19 per cent.
Married	...	...	...	...	53 "
Widowed	...	...	...	...	28 "

Jains, Females—Details—Civil Condition:—

At ages under 15—

Unmarried	...	...	...	...	86 per cent.
Married	...	...	...	...	14 "
Widowed	...	...	...	...	6 "

At ages 15 to 20—

Unmarried	...	...	...	...	2 per cent.
Married	...	...	...	...	93 "
Widowed	...	...	...	...	5 "

At ages 20 to 40—

Unmarried	...	...	...	...	2 per cent.
Married	...	...	...	...	75 "
Widowed	...	...	...	...	25 "

At ages 40 and over—

Unmarried	...	...	...	...	1 per cent.
Married	...	...	...	...	31 "
Widowed	...	...	...	...	69 "

ANIMISTS.

Total strength of Animists is 1,779, of these 995 are males and 824 females.

Civil Condition—

Unmarried	...	...	...	...	43 per cent.
Married	...	...	...	...	50 "
Widowed	...	...	...	...	7 "

Animists, Males.

At ages under 15—

Unmarried	...	...	...	...	98 per cent.
Married	...	...	...	...	2 "
Widowed	...	...	...	...	Nil.

At ages 15 to 20—

Unmarried	...	...	...	...	69 per cent.
Married	...	...	...	...	31 "
Widowed	...	...	...	...	Nil.

At ages 20 to 40—

Unmarried	...	...	...	...	18 per cent.
Married	...	...	...	...	77 "
Widowed	...	...	...	...	5 "

At ages 40 and over—

Unmarried	...	...	...	...	3 per cent.
Married	...	...	...	...	82 "
Widowed	...	...	...	...	15 "

Animists, Females.

At ages under 15—

Unmarried	...	...	...	...	94.5 per cent.
Married	...	...	...	...	5.5 "
Widowed	...	...	...	...	Nil.

At ages 15 to 20—

Unmarried	...	...	...	...	14 per cent.
Married	...	...	...	...	85 "
Widowed	...	...	...	...	1 "

At ages 20 to 40—

Unmarried	...	...	...	...	4 per cent.
Married	...	...	...	...	90 "
Widowed	...	...	...	...	6 "

At ages 40 and over—

Unmarried	...	...	...	...	1 per cent.
Married	...	...	...	...	49.5 "
Widowed	...	...	...	...	49.5 "

MAHOMEDANS.

Total strength of Mahomedan population of both males and females is 195,760, of these 101,225 are males and 94,535 females. --

Of the total Mahomedan population of all ages 39 per cent. are unmarried and 50 per cent. married, and 11 per cent. widowed.

Males.

At ages under 5—

Unmarried	...	...	...	...	96 per cent.
Married	...	...	...	...	4 "
Widowed	...	...	...	...	1 "

At ages 15 to 20—

Unmarried	..	...	...	...	65 per cent.
Married	..	...	...	...	33 "
Widowed	..	...	...	...	2 "

At ages 20 to 40—

Unmarried	...	...	...	...	22 per cent.
Married	..	...	...	...	73 "
Widowed	..	...	...	...	5 "

At ages 40 and over—

Unmarried	...	...	...	...	10 per cent.
Married	...	...	...	...	70 "
Widowed	...	...	...	...	20 "

Females.

At ages under 15—

Unmarried	...	...	...	...	85 per cent.
Married	...	...	...	...	15 "
Widowed	..	...	...	...	2 "

At ages 15 to 20—

Unmarried	..	...	...	...	5 per cent.
Married	...	...	...	...	91 "
Widowed	...	...	...	...	4 "

At ages 20 to 40—

Unmarried	...	...	...	...	6 per cent.
Married	...	...	...	...	88 "
Widowed	...	...	...	...	11.4 "

At ages 40 and over—

Unmarried	...	...	...	...	2 per cent.
Married	...	...	...	...	43 "
Widowed	...	...	...	...	57 "

CHRISTIANS.

Total strength of Christians is 1,326; of these 689 are males and 637 females.

The percentage of Civil Condition of both sexes and all ages—

Unmarried	...	...	...	...	58 per cent
Married	...	...	...	...	36 "
Widowed	...	...	...	...	9 "

Males.

At ages under 15—					Cent per cent.
Unmarried	...	...	...	...	<i>Nil.</i>
Married	...	...	...	...	<i>Nil.</i>
Widowed	...	...	...	...
At ages 15 to 20—					Cent per cent.
Unmarried	...	...	...	...	<i>Nil.</i>
Married	...	...	...	...	<i>Nil.</i>
Widowed	...	...	...	...
At ages 20 to 40—					39 per cent.
Unmarried	...	...	...	...	58 "
Married	...	...	...	...	3 "
Widowed	...	...	...	...
At ages 40 and over—					6 per cent.
Unmarried	...	...	...	...	84 "
Married	...	...	...	...	10 "
Widowed	...	...	...	...

Females.

At ages under 15—					98 per cent.
Unmarried	...	...	...	...	1 "
Married	...	...	...	...	1 "
Widowed	...	...	...	...
At ages 15 to 20—					82 per cent.
Unmarried	...	...	...	...	18 "
Married	...	...	...	...	<i>Nil.</i>
Widowed	...	...	...	...
At ages 20 to 40—					26 per cent.
Unmarried	...	...	...	...	68 "
Married	...	...	...	...	6 "
Widowed	...	...	...	...
At ages 40 and over—					3 per cent.
Unmarried	...	...	...	...	44 "
Married	...	...	...	...	53 "
Widowed	...	...	...	...

VARIATION IN CIVIL CONDITION, 1911 AND 1901.

Hindus.

A comparison of the civil condition statistics by ages for the last two censuses (1911 and 1901) discloses, that in early periods, i.e., ages from 0 to 20, the number of unmarried males shows a slight increase when compared with the figures of 1901, while in the higher ages from 20 to 60 and over, the number of unmarried males shows a slight fall.

In the case of the figures for the married from the comparative statement for the years 1911 and 1901, we find that the number of the married from 0 to

20 in the year 1911 is less than 1901, it then shows a slight rise from 20 to 40, and then again it shows a falling off as we proceed higher. The decrease or increase is so slight, that it would be fruitless to attempt any explanation.

In the case of the widowed, the number from 0 to 40 in 1911 is less than that of 1901. It is more in the age periods from 40 to 60 and over.

Examining the same table by religion, we find that the number of Hindu males unmarried at ages from 0 to 20 is slightly higher in 1911 than in 1901, it falls from 20 to 60 and over. The Hindu unmarried females also show an increase from 0 to 10 in 1911, while the number of unmarried females decreases as we rise in age periods from 10 to 60 and over.

Hindu males, married, show a slight falling off in the age periods from 0 to 15, as compared with the figures of 1901, while in the higher ages, the figures show a slight increase. The figures for the Hindu married females show a gratifying falling off in early or infant marriages from ages 0 to 10, *i.e.*, in 1901, there were about 6 per mille married females at ages 0 to 4, while in 1911 the number is reduced to 2 per mille. Similarly at ages 5 to 10, we have in 1901, 74 per mille, while in 1911, 58 per mille.

This establishes the fact very clearly, that the advance in education and general culture, has created an awakening to the evil effects of early or infant marriages. Figures at ages higher than 10 show a corresponding increase up to 60, and then at 60 and over the number of married females is less than in 1901.

Figures for the Hindu widowed males in 1911 at ages 0 to 40 show a decrease when compared with those in 1901, and at the higher ages, a comparison shows an increase in 1911.

A similar examination of the Hindu widowed females for the years 1911 and 1901 at ages 0 to 40 discloses a decrease in the number of widows in 1911.

We have said above that there were fewer early marriages in 1911 than in 1901. As a result thereof we have a smaller number of child-widows in 1911 than in 1901. At ages 5 to 10, in 1901 the number of widows per mille was 3, while in 1911 it goes down to 1. At ages 10 to 15 we have in 1901 widows 15 per mille, while in 1911 it is almost reduced to half.

At higher ages 40 to 60 and over, the figures of widows in 1911 show a falling off in numbers when compared with 1901.

MAHOMEDANS.

We now come to the figures relating to the civil condition of the Mahomedans in the years 1911 and 1901.

Comparing the figures, it appears that in 1911, the number of unmarried males and females is less than in 1901, at different ages, except at ages 0 to 4 amongst males and females both, where the number is only very little in excess. This indicates a tendency to marry both boys and girls at higher ages.

As regards figures for married males and females at the two censuses, we observe, that in 1901 at ages 0 to 4, the number per mille is 5 for males and 11 for females, while in 1911, we have 1 per mille for males and 6 per mille

for females. This also bears testimony to the fact that there is an aversion towards contracting early or infant marriages.

Proceeding further, we find that the figures for males and females, both for 1911, show an increase at ages from 5 to 60, and at ages 61 and over the number decreases.

Placing the figures for Hindus and Mahomedans under this head side by side, we notice that at early ages, there are more Mahomedans (males and females) married than Hindus.

Jains' Civil Condition —The figures for married males and females amongst Jains in the years 1901 and 1911, are also in agreement with the general trend of society towards early marriage. We have 3 married males and 5 married females per mille in 1901, at ages 0 to 4, while in 1911, we have 5 and 1 per mille respectively.

At ages from 5 to 15 the number of married males is less in 1911 than in 1901. The number of married females at ages 5 to 10 is less than the figure for 1901, but it rises at ages 10 to 20 for females.

A similar examination of the figures for the Animists, both males and females for the two censuses, reveals the spread of the same ideas which are prevalent amongst the more advanced classes.

Subsidiary Table V shows the civil condition of selected Hindu castes, Mahomedans and Jains.

Here we should study what castes marry early and which of them have child-widows. The most salient feature of this table is the number of married between 0 to 4. We see that the number of married males at that age is 1 per mille Brahman, 1 per mille Bhangi, 2 per mille Chhipa, 2 per mille Daroga, 4 Dhakar, 1 Gujar, 1 Jat, 4 Khatis, 2 Khatiks, 1 Koli, 2 Kumhars, 7 Mochis, 1 Nai, 3 Naiks, 1 Raigar, and 3 Telis.

The above figures disclose that the low castes, who have not been influenced by the advanced notions of modern civilized life, are yet practising early marriage. The Mochis, Khatis, Dhakars, Naiks and Telis record the highest number of married males at ages 0 to 4.

At ages 0 to 4, we observe that most of the castes show no females married, while the castes Bhangi (6), Balai (4), Daroga (4), Dhakar (13), Lohar (9), Mochi (7), and Naik (5) gave their daughters in marriage at a very early age. Of these, Dhakar and Lohar and Mochi have 13, 9 and 7 per mille respectively.

From a study of early marriage we turn our attention to the number of child-widows at early ages amongst the castes, who do not practise widow marriages.

We have widows, Brahman, at ages 5 to 11, 8 per mille, at ages 12 to 15, 33 per mille, 15 to 19, 69 per mille.

Rajputs, at ages 5 to 11, 4; 12 to 14, 13; and 15 to 19, 45 per mille.

Mahajans, at ages 5 to 11, 3; 12 to 14, 17; and 15 to 19, 63 per mille.

Jains, at ages 5 to 11, 6; 12 to 14, 21; and 15 to 19, 51 per mille.

The condition of the Brahmans is to be greatly deplored, who record the highest number of child-widows.

SUBSIDIARY TABLE I.—Distribution of the Civil Condition per mille by sex, religion and age at the last two censuses.

Religion, sex and age.				Unmarried.		Married.		Widowed.	
				1911.	1901.	1911.	1901.	1911.	1901.
1				2	3	4	5	6	7
ALL RELIGIONS.									
<i>Males.</i>									
0—4	..	..	..	999	996	59	3·9	·01	·16
5—9	..	..	..	986	984	13	17	·46	1
10—14	..	..	..	889	882	107	112	4	6
15—19	..	..	..	656	637	334	344	10	52
20—39	..	..	..	218	225	732	719	50	56
40—59	..	..	..	87	99	747	751	166	149
60 and over	..	..	..	74	85	563	597	363	318
<i>Females.</i>									
0—4	..	..	..	998	993	2	6	·1	43
5—9	..	..	..	938	923	60	74	2	3
10—14	..	..	..	502	527	489	458	9	15
15—19	..	..	..	61	80	910	878	29	42
20—39	..	..	..	6	12	878	856	116	132
40—59	..	..	..	3	6	518	516	479	478
60 and over	..	..	..	3	5	160	187	837	808
HINDU.									
<i>Males.</i>									
0—4	..	..	..	999	996	·8	3·9	·01	·1
5—9	..	..	..	988	983	11	16	·4	1
10—14	..	..	..	892	813	105	112	3	5
15—19	..	..	..	657	636	332	346	11	18
20—39	..	..	..	218	224	732	720	50	56
40—59	..	..	..	89	101	745	751	166	148
60 and over	..	..	..	76	87	559	594	365	319
<i>Females.</i>									
0—4	..	..	..	997	994	2	5·6	·9	·4
5—9	..	..	..	941	923	58	74	1	3
10—14	..	..	..	498	519	494	466	8	15
15—19	..	..	..	56	74	914	883	30	43
20—39	..	..	..	5	10	879	857	116	133
40—59	..	..	..	2	6	517	515	481	479
60 and over	..	..	..	3	5	158	186	839	809

Subsidiary Table I.—Distribution of Civil Condition per mille by sex, religion and age at the last two censuses—(contd.)

Religion, sex and age.				Unmarried.		Married.		Widowed.	
				1911.	1901.	1911.	1901.	1911.	1901.
1				2	3	4	5	6	7
MUSALMAN.									
<i>Males.</i>									
0—4	..	..	..	998	995	1	5	7	..
5—9	..	..	..	968	972	81	26	9	2
10—14	..	..	..	855	868	140	124	5	8
15—19	..	..	..	638	653	348	323	14	24
20—39	..	..	..	186	203	762	740	52	57
40—59	..	..	..	37	49	816	816	147	135
60 and over	..	..	..	32	49	636	669	332	282
<i>Females.</i>									
0—4	..	..	..	993	988	6	11	2	1
5—9	..	..	..	904	912	94	84	2	4
10—14	..	..	..	553	609	437	377	10	13
15—19	..	..	..	120	156	558	808	22	36
20—39	..	..	..	16	26	899	864	85	110
40—59	..	..	..	11	14	578	560	411	426
60 and over	..	..	..	10	12	190	207	800	781
JAIN.									
<i>Males.</i>									
0—4	..	..	..	999.5	997	.5	3	..	..
5—9	..	..	..	995.6	985	4	14	4	1
10—14	..	..	..	919	906	78	91	3	3
15—19	..	..	..	648	642	342	338	17	19
20—39	..	..	..	327	329	596	604	77	67
40—59	..	..	..	196	196	559	583	245	221
60 and over	..	..	..	146	112	393	467	461	421
<i>Females.</i>									
0—4	..	..	..	996	994	1	5	..	.5
5—9	..	..	..	982	956	16	42	2	2
10—14	..	..	..	471	529	511	453	18	18
15—19	..	..	..	19	48	926	896	52	56
20—39	..	..	..	2	10	752	770	246	220
40—59	..	..	..	1	7	383	398	616	595
60 and over	..	..	..	2	6	96	181	902	863

SUBSIDIARY TABLE L—Distribution of the civil condition per mille by sex, religion and age at the last two censuses—(contd.)

Religion, sex and age.	Unmarried.		Married.		Widowed.	
	1911.	1901.	1911.	1901.	1911.	1901.
1	2	3	4	5	6	7
ANIMIST.						
<i>Males.</i>						
0—4	993	1,000	7	..	..	..
5—9	983	927	17	63	..	10
10—14	931	856	69	90	..	45
15—19	695	534	305	398	..	68
20—39	178	163	768	747	54	90
40—59	40	63	828	757	122	150
60 and over .. ..	..	..	750	684	250	318
<i>Females.</i>						
0—4	1,000	879	..	21	..	..
5—9	936	949	64	51	..	..
10—14	580	634	420	317	..	49
15—19	134	172	851	770	15	58
20—39	38	3	903	812	59	136
40—59	16	42	535	489	449	409
60 and over .. ..	..	71	227	..	773	929
ARYAS.						
<i>Males.</i>						
0—4	1,000	1,000	..	..	..	..
5—9	1,000	1,000	..	..	..	..
10—14	921	833	79	167	..	..
15—19	742	833	258	667	..	..
20—39	89	264	880	684	22	54
40—59	107	183	679	800	214	67
60 and over .. ..	..	..	500	667	500	333
<i>Females.</i>						
0—4	1,000	889	..	111	..	..
5—9	917	1,000	83	..	..	..
10—14	750	..	250	1,000	..	..
15—19 .. ..	..	..	1,000	1,000	..	..
20—39 .. ..	..	..	886	778	114	222
40—59 .. ..	..	..	692	571	308	429
60 and over .. ..	..	..	..	500	1,000	500

Subsidiary Table I.—Distribution of the civil condition per mille by sex, religion and age at the last two censuses—(contd.)

Religion, sex and age.	Unmarried.		Married.		Widowed.	
	1911.	1901.	1911.	1901.	1911.	1901.
1	2	3	4	5	6	7
SIKH.						
<i>Males.</i>						
0—4	1,000	1,000	..	..	..	..
5—9	1,000	1,000	..	..	..	..
10—14	1,000	1,000	..	..	..	..
15—19	556	1,000	333	..	111	..
20—39	372	514	558	486	70	..
40—59 .. .. .	..	..	846	727	154	270
60 and over .. .. .	..	..	250	333	750	667
<i>Females.</i>						
0—4	1,000	1,000	..	..	..	..
5—9	1,000	1,000	..	..	..	..
10—14	750	1,000	250	..	..	..
15—19 .. .. .	..	..	1,000	1,000	..	..
20—39	39	..	769	1,000	192	..
40—59 .. .. .	..	..	455	1,000	545	..
60 and over .. .. .	..	..	167	..	833	..
CHRISTIAN.						
<i>Males.</i>						
0—4	1,000	1,000	..	..	..	..
5—9	1,000	1,000	..	..	..	..
10—14	1,000	1,000	..	..	..	..
15—19	1,000	983	..	17	..	..
20—39	391	586	579	383	30	31
40—59	62	137	856	737	82	126
60 and over	72	71	714	715	214	214
<i>Females.</i>						
0—4	1,000	1,000	..	..	..	..
5—9	1,000	947	..	53	..	..
10—14	898	1,000	61	..	41	..
15—19	819	718	181	282	..	..
20—39	253	197	686	762	56	41
40—59	16	37	571	685	413	278
60 and over	80	..	126	308	800	602

SUBSIDIARY TABLE I.—Distribution of the civil condition per mille by sex, religion and age at the last two censuses—(contd.)

Religion, sex and age.	Unmarried.		Married.		Widowed.	
	1911.	1901.	1911.	1901.	1911.	1901.
1	2	3	4	5	6	7
PARSI.						
<i>Males.</i>						
0—4	1,000	..	..	..	..
5—9	1,000	..	..	..	..
10—14	1,000	..	..	..	..
15—19	1,000	627	..	333	..	..
20—39	625	429	375	571	..	..
40—59	1,000	1,000	..	..
60—and over	1,000	..	..	..
<i>Females.</i>						
0—4	1,000	..	..	..	..
5—9	1,000	1,000	..	..	..	..
10—14	1,000	1,000	..	..	..	..
15—19	1,000	1,000	..	..	..	..
20—39	1,000	1,000	..	..
40—59	333	1,000	667	..
60 and over	1,000	..	..	..
BRAHMO SAMAJ						
<i>Males.</i>						
0—4
5—9
10—14
15—19
20—39	1,000	..	..	..
40—59
60 and over	1,000	..	..	..
<i>Females.</i>						
0—4
5—9
10—14
15—19	1,000	..	..	..
20—39	1,000	..	..	..
40—59	1,100	..	..	..
60 and over

Subsidiary Table I.—Distribution of the civil condition per mille by sex, religion and age at the last two censuses—(concl'd.)

Religion, sex and age.	Unmarried.		Married.		Widowed.	
	1911.	1901.	1911.	1901.	1911.	1901.
1	2	3	4	5	6	7
Jew.						
<i>Males.</i>						
0—4
5—9
10—14
15—19
20—39	1,000	..	..	..
40—59	1,000	..	..	..
60 and over
<i>Females.</i>						
0—4
5—9	1,000	..	..	..	..	..
10—14
15—19
20—39	1,000	..	..	..
40—59
60 and over

SUBSIDIARY TABLE II.—Distribution by Civil Condition of 1,000 of

Religion and Natural Division.	Males																	
	All ages.			0-4.			5-9.			10-19.			20-39.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Wid. wed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
JAIPUR STATE.																		
All Religions ...	482	450	66	999	9	01	986	13	4	778	214	6	217	732	50	84	770	176
Hindu ...	483	450	66	999	8	01	987	12	4	780	214	6	218	733	49	86	708	206
Musalman ...	462	472	61	998	1	07	968	30	9	755	235	9	185	762	52	35	772	191
Jain ...	500	390	108	990	5	...	995	4	4	788	205	6	326	595	77	186	525	287
Animist ...	474	477	49	993	6	...	983	17	...	806	193	...	177	767	54	32	819	140
Arya ...	587	372	40	1,000	...	...	1,000	...	...	861	138	...	88	888	22	100	666	233
Sikh ...	415	449	134	1,000	...	...	1,000	...	...	733	200	66	3	538	69	...	610	381
Christian ...	618	354	27	1,000	...	...	1,000	...	...	1,000	...	...	390	578	30	63	837	99
Parsi ...	375	625	...	...	...	...	...	...	...	1,000	...	...	625	375	...	...	1,000	...
Brahmo Samaj ...	...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	1,000	...
Jews ...	...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	1,000	...
JAIPUR CITY.																		
All Religions ...	377	519	104	999	1	...	984	15	6	702	270	19	167	748	85	58	690	243
Hindu ...	355	534	110	999	7	...	985	14	5	679	209	22	160	753	87	60	690	250
Musalman ...	417	500	83	998	2	...	981	18	0	749	230	12	169	753	78	31	702	207
Jain ...	421	445	134	1,000	...	...	991	9	...	710	281	9	232	678	90	155	529	316
Arya ...	564	436	...	1,000	...	...	1,000	...	...	867	138	...	...	1,000	...	...	1,000	...
Sikh ...	383	417	200	1,000	...	...	1,000	...	...	667	250	83	304	565	131	...	629	471
Christian ...	633	338	29	1,000	...	...	1,000	...	...	1,000	...	...	638	362	...	128	769	103
Parsi ...	300	700	...	...	...	...	...	...	...	1,000	...	...	500	500	...	...	1,000	...
12. BANDIKUL.																		
All Religions ...	439	500	61	997	3	...	975	25	...	718	273	9	128	834	38	40	754	206
Hindu ...	430	507	63	996	4	...	974	26	...	695	206	9	116	850	34	44	737	219
Musalman ...	457	483	60	1,000	...	...	971	29	...	792	195	13	140	802	58	10	818	172
Jain ...	427	468	85	1,000	...	...	1,000	...	...	611	389	...	154	692	154	182	682	136
Animist ...	...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...
Arya ...	467	333	200	...	...	...	1,000	...	...	1,000	...	...	...	560	20	...	333	667
Christian ...	541	442	17	1,000	...	...	1,000	...	...	1,000	...	...	300	694	...	27	892	81
12. DAUSA.																		
All Religions ...	471	464	65	999	6	...	990	9	3	780	205	5	201	754	45	70	723	207
Hindu ...	471	464	65	999	6	...	990	9	3	780	206	5	200	755	45	70	725	205
Musalman ...	437	490	73	1,000	...	...	984	16	...	823	172	5	190	767	43	35	754	210
Jain ...	468	392	149	1,000	...	...	1,000	...	...	814	176	10	328	611	61	165	469	366
Christian ...	...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...

each sex, at certain ages in each Religion and Natural Division—(contd.).

FEMALES.																	
All ages.			0—4.			5—9			10—19.			20—39.			40 and over.		
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
202	525	181	997	2	·1	938	60	1	298	672	18	20	878	116	3	781	361
200	526	183	997	2	·09	940	58	1	283	697	19	5	878	115	2	438	534
316	529	154	993	6	·2	904	93	2	348	636	15	16	898	85	10	476	512
250	402	286	998	1	...	981	16	2	243	721	35	2	751	216	1	314	683
379	508	111	1,000	...	...	936	64	...	324	666	8	37	903	58	13	489	496
343	480	176	1,000	...	...	916	83	...	529	470	...	...	885	114	...	391	608
308	456	235	1,000	...	...	1,000	...	...	642	357	...	38	769	192	..	842	647
538	364	97	1,000	...	...	1,000	...	...	846	139	14	257	696	55	34	443	522
333	500	166	...	...	...	1,000	...	...	1,000	...	...	...	1,000	...	...	500	506
...	1,000	...	...	...	...	...	...	...	...	1,000	...	...	1,000	...	...	1,000	...
666	333	...	...	...	...	1,000	...	...	...	...	...	...	1,000	...	...	...	...
223	531	246	997	3	...	930	67	3	228	739	34	14	832	154	8	377	615
193	537	270	999	1	...	938	59	3	174	784	42	7	823	170	8	364	628
302	528	170	994	6	...	912	86	1·0	344	641	15	32	875	93	13	430	548
198	479	327	1,000	...	...	972	28	...	153	792	55	5	753	242	·8	389	710
279	465	256	1,000	...	...	800	200	...	556	441	...	...	819	181	...	400	600
203	431	276	1,000	...	...	1,000	...	...	583	417	...	...	762	238	...	267	733
359	427	214	1,000	...	...	1,000	...	...	602	231	77	156	813	91	79	395	526
444	445	111	...	...	...	1,000	...	...	1,000	...	...	...	1,000	...	...	667	373
319	543	138	997	3	...	916	84	...	261	707	12	8	919	73	1	461	538
301	556	143	998	2	...	905	95	...	238	749	13	3	923	74	1	454	545
351	420	129	991	9	...	932	68	...	349	635	16	8	924	69	...	483	517
305	512	183	1,000	...	...	1,000	...	...	350	650	...	...	833	167	...	450	550
...	1,000	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...
412	353	235	1,000	...	...	1,000	...	...	500	500	...	...	714	236	...	...	1,000
538	415	47	1,000	...	...	1,000	...	...	828	172	...	113	871	16	...	632	368
297	521	182	998	1·9	·1	950	49	·8	306	674	20	5	872	123	2	429	559
297	522	181	997	2	·1	949	50	·7	305	675	20	5	872	123	2	430	568
322	523	156	1,000	...	...	955	40	5	372	610	18	12	911	77	13	438	549
242	459	302	1,000	...	...	971	19	10	267	697	36	2	706	290	3	398	694
500	500	...	1,000	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...

SUBSIDIARY TABLE II.—Distribution by Civil Condition of 1,000 of

Religion and Natural Division	Males.																	
	All ages			0—4			5—9			10—19			20—39			40 and over		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
NIZ GANGAPUR.																		
All Religions ..	471	454	75	990	2	..	988	11	6	750	213	7	215	773	62	74	688	238
Hindu ...	473	452	73	990	2	..	987	12	7	748	215	7	213	721	63	74	687	239
Musalman ...	456	476	68	1,000	..	..	1,000	..	..	775	218	7	211	732	47	60	721	219
Jain ...	450	446	104	1,000	..	..	1,000	..	..	723	278	..	281	634	85	185	569	246
Animist ...	500	500	..	..	..	..	..	..	..	..	..	..	1,000	..	..	..	1,000	..
Arya ...	..	1,000	..	..	..	..	..	..	..	..	..	..	..	1,000	..	..	..	..
Christians ...	557	380	68	1,000	..	..	1,000	..	..	1,000	..	..	408	531	61	..	607	333
Parsi ...	..	1,000	..	..	..	..	..	..	..	..	..	..	..	1,000	..	..	..	..
NIZ HINDAUN.																		
All Religions ...	472	461	67	999	4	..	982	17	2	729	263	8	210	737	53	77	715	208
Hindu ...	473	460	67	999	2	..	981	18	09	727	266	7	212	735	53	79	714	207
Musalman ...	462	470	68	999	1	..	983	11	3	778	214	8	177	769	54	29	761	207
Jain ...	479	415	105	967	13	..	990	10	..	671	323	6	279	661	60	200	491	307
Arya ...	500	500	..	..	..	..	1,000	..	..	1,000	..	..	333	667	..	..	1,000	..
Christian ...	600	200	200	..	..	..	1,000	..	..	1,000	..	..	1,000	..	..	..	600	500
Parsi ...	1,000	..	..	..	..	..	..	..	..	..	..	..	1,000	..	..	..	..	..
NIZ KOT KARIM.																		
All Religions ...	469	433	98	1,000	..	..	992	7	8	713	274	13	149	756	95	55	633	292
Hindu ...	468	434	98	1,000	..	..	991	9	..	715	272	13	149	756	95	61	617	292
Musalman ...	471	429	97	1,000	..	..	991	..	6	705	280	15	144	760	96	15	694	291
Jain ...	581	379	35	1,000	..	..	1,000	..	..	400	600	..	333	667	..	..	800	200
NIZ MALPURA.																		
All Religions ...	486	441	73	999	1	..	975	24	4	778	211	11	241	693	66	98	683	219
Hindu ...	488	411	71	999	1	..	975	21	3	776	212	12	230	695	66	97	686	216
Musalman ...	433	488	79	998	2	..	960	37	3	781	202	17	193	745	72	42	755	203
Jain ...	524	362	114	1,000	..	..	1,000	..	..	822	175	3	381	536	83	204	473	323
Animist ...	496	460	38	991	9	..	988	12	..	818	182	..	103	781	56	35	861	104
NIZ SRWAI JAIPUR.																		
All Religions ...	477	455	68	999	9	07	988	11	2	811	183	6	238	716	46	83	714	203
Hindu ...	477	456	67	999	9	07	988	11	2	812	182	6	235	719	46	82	716	202
Musalman ...	454	473	73	1,000	..	..	971	29	..	776	216	8	243	708	49	53	738	209
Jain ...	538	358	104	1,000	..	..	995	5	..	830	167	3	395	531	74	230	501	269
Animist ...	361	533	55	1,000	..	..	730	250	..	250	750	..	222	778	..	..	667	333
Arya ...	726	262	12	1,000	..	..	1,000	..	..	865	135	..	250	750	..	250	625	125
Sikh ...	714	286	..	1,000	..	..	..	..	..	1,000	..	..	550	500	..	..	..	..
Christian ...	1,000	..	..	1,000	..	..	1,000	..	..	..	..	..	1,000	..	..	..	..	..
Brahmo-Samaj...	..	1,000	..	..	..	..	..	..	..	..	..	..	..	1,000	..	..	1,000	..
Jew ...	1,000	..	..	..	..	..	..	..	..	..	..	..	..	1,000	..	..	..	..

each sex, at certain ages in each Religion and Natural Division—(contd.).

FEMALES.																	
All ages.			0-4.			5-9.			10-19.			20-39.			40 and over.		
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
297	510	193	999	4	...	933	46	5	311	670	19	18	854	128	3	685	612
297	508	195	999	7	...	954	45	5	315	666	19	18	852	130	1	382	617
302	548	150	1,000	...	...	936	64	...	260	719	21	12	908	80	24	445	531
219	455	320	1,000	...	...	1,000	...	...	173	782	44	...	654	346	...	327	673
1,000	...	...	1,000	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...
...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...
478	448	74	1,000	...	...	1,000	...	...	667	333	...	107	857	36	...	429	571
...
288	545	167	998	2	...	912	87	8	278	707	15	5	898	97	2	476	522
256	547	167	998	2	...	910	90	7	271	713	16	4	898	98	2	477	521
318	520	162	1,000	...	...	952	45	3	331	607	12	16	898	86	11	465	524
273	502	225	1,000	...	...	1,000	...	...	270	703	18	...	813	187	...	390	610
200	600	200	1,000	...	...	...	...	...	...	...	...	...	1,000	...	...	...	1,000
800	...	200	1,000	...	...	...	...	...	1,000	...	...	667	...	333	...	...	...
...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...
324	509	167	1,000	...	...	977	23	...	340	638	22	3	875	122	4	473	526
328	508	169	1,000	...	...	982	18	...	339	637	24	2	872	126	5	472	527
332	512	156	1,000	...	...	911	50	...	339	656	5	12	891	97	...	474	528
381	524	95	1,000	...	...	1,000	...	...	571	286	143	...	833	167	...	1,000	...
291	510	199	996	4	...	905	94	1	210	764	26	5	857	138	1	347	652
291	511	198	996	4	...	902	97	1	206	768	26	4	859	137	0	346	653
307	533	160	995	5	...	904	91	3	239	676	35	14	897	89	9	423	568
258	451	291	1,000	...	...	998	2	...	192	762	40	1	737	262	...	260	740
389	497	114	1,000	...	...	919	81	...	298	690	12	43	894	63	...	454	546
270	528	193	997	29	1	935	64	1	289	689	22	4	872	124	2	422	576
278	529	193	997	27	07	936	63	1	287	691	22	4	873	123	2	421	577
294	515	161	999	10	1	982	114	4	333	613	24	17	887	96	15	481	504
272	410	288	1,000	...	...	973	22	5	332	638	30	2	740	258	4	312	694
267	667	66	1,000	...	...	1,000	...	...	...	...	...	...	900	100	...	1,000	...
273	636	91	1,000	...	...	1,000	...	...	...	1,000	...	...	1,000	...	...	500	500
...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...
...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...
...	1,000	...	...	...	...	...	...	...	...	1,000	...	...	1,000	...	...	1,000	...
...

SUBSIDIARY TABLE II.—Distribution by Civil Condition of 1,000 of

Religion and Natural Division.	Males.																	
	All ages.			0—4			5—9.			10—19.			20—39.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
NIZAMAT SPWAI MADHOPUR All Religions ...	484	449	67	999	1	...	991	8	07	800	194	6	235	713	52	74	717	200
Hindu ...	484	450	66	999	1	...	992	8	...	797	197	6	231	717	52	75	718	207
Musalman ...	483	452	65	998	2	...	990	14	...	839	156	5	239	716	45	35	758	2
Jain ...	515	385	101	1,000	...	...	990	...	...	824	171	2	343	573	84	184	515	271
Animist ...	428	420	143	...	...	...	1,000	...	...	1,000	...	...	...	1,000	...	...	500	(0)
Arya ...	...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...
Sikh ...	417	583	...	...	...	...	...	...	...	...	...	...	455	545	...	...	1,000	...
Parsi ...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...
Christian ...	625	375	...	1,000	...	...	1,000	...	...	1,000	...	...	...	1,000	...	...	1,000	...
NIZ. SAMBHAR																		
All Religions ...	489	442	69	999	0	...	979	20	1	779	213	8	234	713	53	110	680	210
Hindu ...	491	441	68	999	0	...	981	18	1	780	213	7	234	716	50	113	676	200
Musalman ...	480	497	73	997	3	...	916	53	1	714	269	17	171	759	70	20	777	191
Jain ...	552	346	102	1,000	...	...	992	8	...	855	180	6	389	528	81	214	506	280
Animist ...	364	546	90	1,000	...	...	1,000	...	...	643	357	...	152	788	60	...	687	313
Arya ...	454	522	44	100	...	...	1,000	...	...	833	167	...	...	1,000	...	166	667	167
Sikh ...	420	571	...	...	...	...	...	...	...	1,000	...	...	400	600	...	...	1,000	...
Christian ...	671	308	21	1,000	...	...	1,000	...	...	1,000	...	...	303	647	50	41	917	42
Parsi ...	...	1,000	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1,000	...
Jew ...	...	1,000	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1,000	...
NIZ. SHEKHAWATI																		
All Religions ...	510	482	58	999	1	...	987	12	3	775	220	5	219	750	40	92	718	165
Hindu ...	511	480	59	999	1	...	992	7	2	780	216	5	213	745	41	90	703	168
Musalman ...	499	455	46	998	2	...	954	45	8	728	266	6	165	802	33	20	811	160
Jain ...	571	355	74	1,000	...	...	1,000	...	...	890	104	...	311	642	47	187	589	224
Animist ...	514	418	48	1,000	...	...	1,000	...	...	900	100	...	500	500	...	...	840	154
Aryas ...	...	667	333	...	...	...	...	...	...	...	1,000	...	...	1,000	...	...	1,000	...
THIKANAS.																		
All Religions ...	503	441	56	998	1	03	985	13	7	768	227	5	204	756	40	87	723	190
Hindu ...	504	438	58	999	1	...	989	10	2	772	223	5	206	753	41	92	715	193
Musalman ...	492	461	47	998	1	3	959	40	1	735	257	8	176	792	32	36	804	160
Jain ...	500	421	79	1,000	...	...	1,000	...	...	765	227	8	243	700	57	49	617	234
Animist ...	147	485	63	1,000	...	...	1,000	...	...	733	267	...	209	779	53	61	788	171
Arya ...	562	313	125	1,000	...	...	1,000	...	...	1,000	...	...	...	1,000	...	...	500	500
Sikh ...	333	667	...	...	...	...	1,000	...	...	...	...	...	...	...	...	...	1,000	...
Christian ...	1,000	...	...	1,000	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...
Parsi ...	500	500	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	1,000	...

each sex at certain ages in each Religion and Natural Division—(contd.).

FEMALES.																	
All ages.			0—4.			5—9.			10—19.			20—39.			40 and over.		
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
305	516	179	999	1	..	900	38	2	287	668	15	7	885	108	4	420	576
305	517	178	999	1	..	950	40	1	280	705	15	7	895	109	3	419	578
333	510	167	999	0	..	909	28	3	404	585	11	11	913	76	7	404	529
258	477	205	996	4	..	990	10	..	231	732	14	3	769	228	..	328	692
667	200	183	1,000	..	..	1,000	..	..	1,000	..	..	..	750	250	..	..	1,000
..
500	300	..	..	..	..	1,000	..	..	..	..	..	..	1,000	..	..	..	..
..
800	200	..	1,000	..	..	1,000	..	..	1,000	..	..	1,000	..	..	..	1,000	..
283	528	180	997	2	1	913	86	0	240	731	20	6	866	128	1	409	590
282	530	188	997	2	2	914	85	0	242	738	20	4	870	126	1	409	590
296	552	152	989	11	..	863	135	1	278	706	16	11	895	94	7	480	513
255	430	315	1,000	..	..	952	8	..	263	704	33	1	707	292	..	283	737
316	507	117	1,000	..	..	1,000	..	..	333	667	..	..	905	95	..	583	417
529	471	..	1,000	..	..	1,000	..	..	1,000	..	..	..	1,000	..	..	1,000	..
667	333	..	..	..	..	..	..	..	1,000	..	..	1,000	..	..	..	1,000	..
614	293	93	1,000	..	..	1,000	..	..	559	90	11	382	537	81	..	348	652
..
667	333	..	..	..	..	1,000	..	..	..	..	..	..	1,000	..	..	..	..
338	533	159	997	2	2	945	53	2	319	668	13	7	905	88	3	483	514
308	531	161	997	2	1	955	42	2	317	670	13	7	903	90	3	478	519
314	546	140	991	8	4	876	123	1	336	650	14	10	921	69	6	520	474
272	605	223	1,000	..	..	947	53	..	301	690	..	9	837	154	7	446	517
270	600	34	1,000	..	..	1,000	..	..	400	600	..	..	1,000	..	..	867	143
..
310	522	168	997	2	07	919	50	1	297	687	16	5	897	98	2	460	538
307	523	170	997	2	09	956	43	1	288	696	16	5	897	98	2	457	541
331	517	149	994	6	..	892	106	2	372	612	16	9	905	86	7	488	505
289	489	242	992	8	..	990	5	5	223	787	40	..	708	202	..	400	600
368	523	119	1,000	..	..	1,000	..	..	417	583	..	27	973	..	69	483	448
375	500	125	1,000	..	..	1,000	..	..	..	1,000	..	..	1,000	..	..	500	500
250	750	..	..	..	..	..	..	..	1,000	..	..	..	1,000	..	..	1,000	..
333	667	..	1,000	..	..	..	..	..	..	1,000	..	..	..	..	..	1,000	..
..	500	500	..	..	..	..	..	..	..	..	..	..	1,000	..	..	..	1,000

SUBSIDIARY TABLE II.—Distribution by Civil Condition of 1,000 of

Religion and Natural Division.	MALES.																	
	All ages.			0—4.			5—9.			10—19.			20—39.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Niz TORAWATI																		
All Religions	507	430	63	999	5	...	989	10	0	797	197	6	230	727	13	102	700	198
Hindu	509	429	62	999	4	...	990	9	0	798	196	6	234	723	13	104	698	198
Musalman	467	467	66	997	3	...	969	31	...	760	227	13	166	790	44	47	753	200
Jain	473	171	71	1,000	...	...	1,000	...	...	756	258	16	183	766	61	114	693	193
Animist	333	333	333	...	...	...	...	...	...	1,000	...	...	...	...	...	...	500	500
Arya	429	571	...	...	...	...	1,000	...	...	667	333	...	...	1,000	...	...	1,000	...

Subsidiary Table III.—Distribution by main age-periods and Civil Condition of 10,000 of each Sex and Religion.

Religion and age.		MALES.			FEMALES.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1		2	3	4	5	6	7
All Religions	..	4,822	4,507	669	2,922	5,254	1,828
0—9	..	9,927	69	2	9,699	293	7
10—19	..	7,788	2,143	68	2,882	6,928	189
20—39	..	2,176	5,084	500	64	8,782	1,153
40 and over	..	842	7,093	2,063	30	4,339	563
Hindu	..	4,834	4,500	666	2,907	5,262	1,831
0—9	..	9,935	63	2	9,712	281	8
10—19	..	7,804	2,130	66	2,833	6,977	190
20—39	..	2,181	7,325	494	55	8,788	1,157
40 and over	..	863	7,076	2,061	25	4,327	5,648
Musalman	..	4,627	4,728	645	3,163	5,293	1,544
0—9	..	9,835	160	5	9,516	472	12
10—19	..	7,553	2,354	93	3,480	6,360	160
20—39	..	1,859	7,620	521	160	8,984	856
40 and over	..	356	7,728	1,916	107	4,763	5,130
Jain	..	5,008	3,909	1,083	2,507	4,623	2,870
0—9	..	9,973	25	2	9,905	85	10
10—19	..	7,887	2,053	61	2,436	7,214	350
20—39	..	3,268	5,959	773	22	7,516	2,462
40 and over	..	1,860	5,260	2,880	15	3,147	6,538
Animists	..	4,744	4,764	492	3,799	5,085	1,116
0—9	..	9,886	114	..	9,776	224	..
10—19	..	8,065	1,935	..	3,248	6,667	85
20—39	..	1,777	7,679	544	379	9,035	586
40 and over	..	319	8,192	1,489	134	4,899	5,967
Aryas	..	5,867	3,725	408	3,431	4,804	1,765
0—9	..	10,000	..	..	9,630	370	..
10—19	..	8,617	1,383	..	5,294	4,705	..
20—39	..	889	8,889	222	..	8,857	1,143
40 and over	..	1,000	6,667	2,333	..	3,913	6,087

SUBSIDIARY TABLE III.—Distribution by main age periods and Civil Condition of 10,000 of each Sex and Religion—(concl'd.).

Religion and age.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
Sikhs	4,157	4,495	1,348	3,088	4,559	2,353
0—9 .. .	10,000	..	..	10,000	..	..
10—19 ..	7,333	2,000	667	6,429	3,571	..
20—39 ..	3,721	5,581	698	385	7,692	1,923
40 and over ..	..	6,190	3,810	..	3,529	6,471
Christians	6,182	3,542	276	5,385	3,642	973
0—9 .. .	10,000	..	..	10,000	..	..
10—19 ..	10,000	..	..	8,462	1,398	140
20—39 ..	3,908	5,785	307	2,579	6,865	556
40 and over ..	631	8,378	991	341	4,432	5,227
Parsis .. .	3,750	6,250	..	3,333	5,000	1,667
0—9 .. .	..	..	..	10,000	..	..
10—19 ..	10,000	..	..	10,000	..	..
20—39 ..	6,250	3,750	..	..	10,000	..
40 and over ..	..	10,000	..	..	5,000	5,000
Brahmo-Samaj ..	..	10,000	..	..	10,000	..
0—9 .. .	..	..	..	..	..	..
10—19 ..	..	..	..	..	10,000	..
20—39 ..	..	10,000	..	..	10,000	..
40 and over ..	..	10,000	..	..	10,000	..
Jews .. .	..	10,000	..	6,667	3,333	..
0—9 .. .	..	..	..	10,000	..	..
10—19 ..	..	..	..	..	..	..
20—39 ..	..	10,000	..	..	10,000	..
40 and over ..	..	10,000	..	..	..	..

SUBSIDIARY TABLE IV.—Proportion of Sexes by Civil Condition at certain ages for Religions and Natural Divisions.

NUMBER OF FEMALES PER 1,000 MALES.																	
Natural Division and Religion.			All ages.			0—9.			10—19.			20—39.			40 and over.		
			Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16		
JAIPUR STATE.																	
All Religions	517	1,050	2,457	926	3,978	2,782	276	2,412	2,078	27	1,127	2,167	34	574	2,430		
Hindu	541	1,052	2,477	924	4,221	3,031	269	2,420	2,126	23	1,123	2,144	27	575	2,578		
Musalman	638	1,045	2,235	941	2,817	2,330	369	2,167	1,370	85	1,170	1,621	277	570	2,478		
Jain	416	1,055	2,363	969	3,300	4,000	236	2,687	1,363	6	1,123	2,836	7	548	2,177		
Animist	690	920	1,957	1,007	2,000	..	304	2,600	..	177	977	894	333	474	2,642		
Arya	301	530	2,250	962	..	..	111	615	..	..	775	4,000	..	450	2,000	
Sikh	567	775	1,333	1,100	..	..	818	1,666	..	62	833	1,666	..	461	1,375	
Christian	805	950	3,263	911	..	..	817	..	..	637	1,145	1,750	428	419	4,181	
Parsi	666	600	..	..	..	..	2,000	..	..	..	1,333	..	..	285	..	
Brahmo-Samaji	..	..	..	..	..	..	..	..	..	..	500	..	..	1,000	..	
Jew	..	..	..	..	..	..	..	..	..	..	1,000	..	..	..	..
JAIPUR CITY.																	
All Religions	553	950	2,217	954	3,897	4,000	267	2,182	1,574	79	1,047	1,700	135	529	2,443		
Hindu	515	953	2,301	948	3,661	6,000	207	2,111	1,561	46	1,041	1,844	122	534	2,535		
Musalman	654	956	1,845	956	4,222	2,000	401	2,388	1,116	173	1,062	1,091	347	486	2,227		
Jain	475	1,002	2,303	992	2,666	..	180	2,351	4,714	20	1,013	2,522	5	534	2,219		
Arya	545	1,176	..	777	..	..	381	2,000	..	..	1,000	..	..	1,000	..	
Sikh	739	1,000	1,333	1,250	..	..	875	1,656	..	..	1,230	1,666	..	444	1,375	
Christian	420	936	5,500	1,000	..	..	273	..	..	166	1,529	..	600	500	5,000	
Parsi	1,333	571	..	..	..	..	2,000	..	..	..	1,000	..	..	400	..	

SUBSIDIARY TABLE IV.—Proportion of Sexes by Civil Condition at certain ages for Religions and Natural Divisions—(contd).

NUMBER OF FEMALES PER 1,000 MALES.																	
Natural Division and Religion.			All ages.			0—9.			10—19.			20—39.			40 and over.		
			Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.			
1			2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
NIZAMAT BANDIKUL.																	
	..	623	930	1,923	923	2,578	..	..	304	2,014	1,111	56	983	1,687	21	473	2,016
	..	597	936	1,951	908	2,733	..	..	238	1,915	1,142	20	971	1,976	25	490	1,974
	..	631	884	1,754	885	2,000	..	..	349	2,680	500	51	977	1,000	..	419	2,142
	..	714	1,050	2,420	1,125	..	..	..	636	1,857	..	..	1,111	1,000	..	600	3,666
	..	..	1,000	..	..	..	..	..	..	..	..	..	..	..	..	..	1,000
	..	1,000	1,200	1,333	2,000	..	..	..	250	..	..	..	1,250	2,000	..	..	2,383
	..	989	931	2,666	1,270	..	..	..	960	..	..	368	1,255	..	..	368	..
NIZAMAT DAUSA.																	
	..	586	1,042	2,557	997	4,792	3,166	..	298	2,531	2,992	26	1,126	2,673	28	512	2,514
	..	585	1,043	2,581	993	4,844	2,666	..	294	2,523	2,976	25	1,125	2,669	25	545	2,515
	..	698	1,009	2,023	1,124	2,833	..	..	380	2,991	3,333	64	1,214	1,836	285	452	2,088
	..	460	1,033	1,929	1,061	..	..	..	271	3,285	3,000	7	1,107	4,576	15	483	1,422
	..	..	1,000	..	..	..	..	..	..	..	..	..	1,000	..	..	..	..

SUBSIDIARY TABLE IV.—Proportion of Sexes by Civil Condition at certain ages for Religions and Natural Divisions—(contd).

NUMBER OF FEMALES PER 1,000 MALES.																
All ages.				0—9.			10—19.			20—39.			40 and over.			
Natural Division and Religion.				Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
NIZAMAT KOT KASIM.																
All Religions	629	1,070	1,519	928	2,666	..	377	1,842	1,321	21	1,116	1,245	8	677	1,684	
Hindu	624	1,061	1,530	932	1,777	..	372	1,836	1,458	13	1,105	1,268	8	671	1,669	
Musalman	669	1,136	1,535	929	..	..	396	1,933	250	88	1,201	1,033	..	684	1,818
Jain	470	100	2,000	307	..	..	2,000	668	..	..	1,250	..	..	1,000	..
NIZAMAT MALPURA.																
All Religions	528	1,022	2,414	933	3,476	2,000	192	2,588	1,681	17	1,086	1,816	11	473	2,774	
Hindu	529	1,030	2,472	932	3,548	2,333	189	2,585	1,617	15	1,089	1,827	8	479	2,870	
Musalman	570	880	1,629	918	2,384	1,000	241	2,180	1,333	60	1,046	1,088	147	390	1,939	
Jain	412	1,041	2,102	974	..	..	177	3,316	12,000	2	1,089	2,518	..	460	1,926
Animist	708	963	2,680	1,020	3,000	..	277	2,900	..	236	1,010	1,000	..	444	4,416	

Supplementary Table V.—Distribution by Civil Condition of 1,000 of each Sex at certain ages for Selected Castes.

Distribution of 1,000 Males of Each Age by Civil Condition.																						
Caste.	All ages.			0-4.			5-11.			12-14.			15-19.			20-39.			40 and over.			
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	
Hindu.																						
Ahr	483	450	67	999	5	.	966	33	1	810	156	4	617	367	16	208	742	50	64	724	212	
Balragi	573	367	60	995	5	..	971	20	..	889	111	..	801	178	21	376	580	14	316	497	157	
Balai	438	505	57	1,000	..	..	965	84	1	851	142	7	636	366	8	135	823	42	23	800	177
Bhangl	409	476	55	999	1	..	949	40	2	728	266	0	537	436	27	150	789	61	86	801	163	
Brahman	483	423	94	990	1	..	971	28	1	838	155	7	640	338	13	207	664	69	123	614	203	
Chamar	417	502	51	1,000	..	..	966	33	1	821	173	3	600	392	6	115	847	38	20	803	177
Chhipa	417	477	106	998	2	..	967	33	..	788	202	10	511	443	4	182	732	86	66	667	267	
Daroga	403	433	74	998	2	..	940	56	4	731	243	6	679	304	17	279	663	58	98	679	223	
Darzi	430	475	95	1,000	..	..	983	17	..	862	138	..	600	381	10	179	747	74	40	697	251
Dhakar	437	488	75	996	4	..	931	66	3	762	229	9	501	408	1	138	768	84	26	764	210	
Dhobi	427	502	71	1,000	..	..	950	40	1	808	192	..	634	353	13	147	793	60	27	765	208
Gola Purb	430	457	104	1,000	.	..	969	31	.	756	227	13	690	245	65	214	697	89	41	676	284	
Gujar	484	452	63	999	1	..	969	30	1	854	141	6	690	301	9	226	724	50	56	745	199	
Jat	482	456	62	999	1	..	965	36	..	832	105	3	628	361	8	199	753	48	60	733	207	
Kachhi	411	526	63	1,000	..	..	1,000	..	..	769	231	..	717	283	..	169	796	36	24	762	214

Kahl	...	467	466	77	1,000	...	...	963	34	3	887	105	8	611	370	19	237	689	74	69	724	207
Kayath	...	439	447	114	1,000	...	...	979	21	...	903	97	...	547	430	23	228	702	70	112	683	305
Khatti	...	490	445	65	996	4	...	981	10	...	838	139	3	650	335	16	189	759	52	60	713	197
Khatie	...	445	500	55	992	2	...	931	67	2	713	272	15	491	493	16	110	844	46	22	792	186
Koli	...	427	492	81	999	1	...	971	19	2	596	397	7	621	349	27	129	895	66	18	748	234
Kumbhar	...	445	495	60	998	2	...	963	36	1	822	173	5	607	377	10	135	818	47	32	795	183
Lohar	...	502	437	61	1,000	...	...	967	33	...	853	142	...	714	280	...	235	707	158	62	717	191
Mahajan	...	505	401	94	1,000	...	...	981	19	...	812	182	6	548	438	11	267	662	71	151	570	276
Mali	...	465	470	59	1,000	...	...	950	20	...	879	116	5	661	377	12	158	797	45	29	755	186
Mina	...	490	455	65	1,000	...	...	950	20	...	879	118	3	706	280	5	220	710	40	49	770	181
Mochi	...	385	535	50	993	7	...	871	113	16	577	400	23	411	356	33	86	851	61	25	720	249
Nai	...	450	460	81	990	1	...	976	23	1	870	121	6	643	314	13	197	744	59	53	712	235
Nalk	...	467	477	56	997	3	...	982	18	...	895	103	2	673	321	6	160	799	41	45	788	172
Raigar	...	448	501	51	999	1	...	963	33	...	803	193	4	579	409	12	111	853	39	20	800	180
Rajput	...	550	382	62	1,000	...	...	992	7	1	966	32	2	862	131	1	372	591	37	159	631	180
Rebati	...	482	432	86	1,000	...	...	982	18	...	851	146	...	636	338	26	250	690	60	87	669	244
Sumar	...	460	456	84	1,000	...	...	979	20	1	810	155	6	628	459	13	106	737	67	62	692	246
Teli	...	410	495	95	923	3	4	961	36	3	736	187	17	527	448	25	158	762	50	40	700	260
DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION.																						
Abir	...	200	556	144	998	2	...	821	177	2	260	730	10	45	938	17	4	911	82	2	505	493
Bairagi	...	281	465	251	991	6	...	818	164	18	347	612	41	19	781	200	50	657	293	7	455	538
Balsai	...	285	553	162	996	4	...	836	162	2	272	715	13	56	928	16	6	909	86	3	456	541
Bhangri	...	323	516	131	998	2	...	883	116	1	390	599	11	61	866	73	8	921	71	3	528	469
Brahman	...	251	479	200	997	3	...	877	115	8	94	673	33	60	871	69	5	784	211	2	359	639
Chamar	...	310	547	143	998	2	...	865	134	1	298	691	11	57	927	16	5	912	83	2	476	522

SUBSIDIARY TABLE V.—Distribution by Civil Condition of 1,000 of each Sex at certain ages for Selected Castes—(continued).

DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION.																						
Caste.	All ages.			0-4.			5-11.			12-14.			15-19.			20-29.			40 and over.			
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	
HINDU.																						
Ohhira	251	555	104	1,000	...	...	858	140	2	217	733	20	46	920	28	4	875	121	3	457	510
Daroga	212	532	228	996	1	...	871	128	1	409	521	11	128	809	03	17	812	141	11	432	557	
Darzi	206	543	191	1,000	...	...	881	116	...	369	626	5	26	950	21	1	891	108	1	447	553
Dhakar	202	544	161	987	13	...	789	207	4	161	795	41	26	950	25	3	881	110	...	447	553	
Dhobi	278	536	186	998	2	...	870	127	3	326	661	13	65	505	30	7	891	152	1	419	580	
Gola Parab	208	520	206	1,000	...	...	802	97	11	358	627	15	86	867	17	4	856	110	3	401	583
Gujar	200	519	161	998	2	...	811	138	1	293	697	10	57	931	18	5	900	86	3	459	538	
Jat	307	511	112	997	3	...	816	161	2	313	678	9	19	918	13	4	926	70	2	195	503	
Kachhi	303	521	176	1,000	...	...	850	128	13	211	719	...	65	870	05	11	862	94	8	112	580
Kalal	273	525	202	1,000	...	...	831	160	3	318	673	9	46	911	10	...	878	121	2	392	606
Kayasth	200	404	216	997	3	...	314	81	2	375	625	...	37	930	33	1	846	151	...	382	618	
Khatti	290	537	173	998	2	...	858	141	1	274	720	6	42	910	39	13	890	97	4	463	643	
Khatia	330	512	124	998	2	...	827	169	4	313	611	13	51	921	27	4	911	85	1	505	491	
Koli	312	528	160	998	2	...	101	97	2	409	578	13	77	897	26	5	889	107	3	438	569	
Kumbhar	205	547	168	998	2	...	864	135	1	251	738	8	46	953	19	6	906	88	2	477	521	

	...	237	500	163	991	9	...	885	112	3	437	519	14	175	806	19	12	890	98	12	122	666
Lohar	...	...	500	163	991	9	...	885	112	3	437	519	14	175	806	19	12	890	98	12	122	666
Mahajan	...	291	466	243	999	1	...	932	65	3	334	649	17	20	908	63	4	783	213	2	371	627
Mali	...	310	538	152	999	1	...	891	108	1	347	664	9	52	927	21	4	904	92	2	479	519
Mina	...	312	521	164	998	2	...	925	74	1	453	510	7	72	908	20	4	906	90	2	460	538
Moochi	...	308	580	112	993	7	...	723	272	5	306	678	10	23	554	23	...	931	69	...	528	472
Naf	...	279	534	187	1,000	...	...	857	129	4	304	689	7	37	933	30	9	893	93	1	424	575
Nalik	...	311	544	146	995	5	...	910	86	4	421	569	10	71	914	12	7	926	67	3	512	485
Raigar	...	326	537	187	1,000	...	...	864	132	4	290	696	14	53	922	25	5	899	90	3	488	500
Rajput	...	213	510	277	997	3	...	928	68	4	526	461	13	120	835	15	5	834	161	1	342	657
Rebari	...	273	542	185	1,000	...	...	857	138	5	399	616	15	62	911	27	7	928	65	5	447	548
Sunar	...	290	512	198	996	3	1	898	96	6	300	678	22	56	907	38	6	866	128	3	416	591
Teli	...	266	558	176	1,000	...	...	830	170	...	183	807	10	31	927	39	2	900	98	...	403	594
DISTRIBUTION OF 1,000 MALES OF EACH AGE BY CIVIL CONDITION																						
Dhobi	...	480	468	52	1,000	...	...	939	41	...	727	273	...	591	390	19	112	855	33	38	782	180
Fakir	...	459	471	70	1,000	...	...	943	55	2	811	186	3	534	410	26	144	799	57	61	720	219
Kaim Khani	...	526	426	48	1,000	...	...	984	16	...	922	76	2	777	217	6	234	740	20	37	800	108
Kassai	...	463	498	39	985	6	...	850	148	2	529	460	11	502	482	16	102	867	31	11	842	147
Lohar	...	504	434	62	994	6	...	918	77	5	771	219	10	614	370	16	134	819	47	18	763	229
Moghul	...	487	450	63	1,000	...	...	980	20	...	911	89	...	685	288	27	280	694	46	59	764	177
Nai	...	482	450	68	994	6	...	982	18	...	852	148	...	596	387	17	131	795	74	99	715	186
Nilgar	...	450	471	79	993	7	...	930	66	4	766	211	...	569	409	22	166	765	79	43	738	219
Pathan	...	448	483	69	999	1	...	974	25	1	882	117	1	710	277	13	229	719	52	35	778	187
Sayad	...	457	450	63	998	2	...	980	19	1	886	98	10	744	250	6	200	745	55	34	799	167
Sheikh	...	469	464	67	998	2	...	953	45	2	871	123	6	626	360	14	194	749	37	40	769	201
Teli	...	454	485	61	998	2	...	944	53	3	765	235	..	480	493	27	112	833	55	28	788	184

MUSALMAN.

SUBSIDIARY TABLE V.—Distribution by Civil Condition of 1,000 of each Sex at certain ages for Selected Castes—(continued).

DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION.																							
Caste	1	All ages.			0—4.			5—11.			12—14.			15—19.			20—30.			30 and over.			
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	
MUSALMAN.																							
Dhobi	...	308	642	160	984	6	...	852	112	6	470	510	20	70	930	...	8	904	88	7	524	460	
Fakir	...	340	537	121	992	8	...	846	149	5	446	550	4	100	893	7	4	936	60	10	308	482	
Kaim Khani	...	298	502	200	998	2	...	916	83	1	466	490	24	123	857	20	5	859	136	3	437	500	
Kassai	...	320	583	97	976	25	...	709	287	4	378	616	7	106	884	10	5	956	30	4	594	402	
Lehar	...	317	551	132	982	18	...	801	194	5	333	650	8	112	870	13	1	951	48	...	485	515	
Moghal	...	337	511	152	991	9	...	913	87	...	620	371	9	104	847	49	2	896	102	...	478	522	
Nai	...	360	520	120	990	5	5	912	88	...	556	411	...	254	746	...	5	911	84	8	560	482	
Nilgar	...	348	534	118	989	11	...	815	176	9	446	534	...	92	890	18	7	926	67	6	553	441	
Pathan	...	307	523	170	999	1	...	901	95	4	540	467	3	91	884	25	7	900	93	0	451	543	
Sayad	...	313	527	160	1,000	...	...	936	62	2	483	517	...	140	844	16	10	891	90	2	475	523
Sheikh	...	332	516	152	986	4	...	867	120	4	540	451	0	114	861	25	20	892	88	11	465	524	
Teli	...	314	558	128	985	15	...	838	158	4	318	678	4	33	951	16	3	934	63	2	522	476	

SUBSIDIARY TABLE V.—Distribution of Civil Condition of 1,000 of each Sex at certain ages for Selected Castes—(concl'd.).

DISTRIBUTION OF 1,000 MALES OF EACH AGE BY CIVIL CONDITION.																								
Caste.	All ages.						0-4			5-11.			12-14.			15-19.			20-30.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22			
JAIN.																								
Mabaian ...	500	391	103	1,000	...	..	987	13	..	885	103	6	619	341	10	326	637	77	186	626	288			
Mabaian ...	250	103	257	699	1	...	927	67	6	238	711	21	19	940	51	2	752	246	1	315	634			

DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION—(concluded).

CHAPTER VIII.

Education.

CHAPTER VIII.

EDUCATION.

DATA FOR DISCUSSION.

Subsidiary Table I.—Education by age, sex and religion.

Subsidiary Table II.—Education by age and locality.

Subsidiary Table III.—Education by religion, sex and locality.

Subsidiary Table IV.—English education by age, sex and locality.

Subsidiary Table V.—Progress of education since 1881.

Subsidiary Table VI.—Education by caste.

Subsidiary Table VII.—Number of institutions and pupils according to the returns of the Educational Department.

Subsidiary Table VIII.—Main results of the University Examinations and Sanskrit Title Examinations.

Subsidiary Table IX.—Number and circulation of Newspapers.

Subsidiary Table X.—Number of books published in each language.

Imperial Table VIII-A.—Education, Jaipur State, all religions, showing the number of illiterates and literates in English and Hindustani languages.

Imperial Table VIII-B.—Education by Nizamats (age, sex and religion).

Imperial Table VIII-C.—Education, Jaipur City (all religions), languages.

Imperial Table IX.—Education by selected castes, tribes and races.

INTRODUCTORY.

For census purposes the meaning of the word "Education or Literacy" has been very much circumscribed or narrowed.

At the census of 1881 and 1891 the educated people were divided under three heads, *viz* :—

(1) Learning (persons under instruction) ; (2) Literate ; (3) Illiterate. But the above classification was not satisfactory.

This threefold division was, therefore, reduced to two main heads in 1901, namely,—(1) the Illiterate, and (2) the Literate.

At the census of 1911, the above classification was adopted.

The literate were to include persons, who had received any education, either high, secondary or primary, or merely elementary. Persons who could both read and write any language were to be entered as "literate." It was further explained that a person to be classed under "literate," should have the necessary knowledge to enable him or her to write a letter to a friend, and read the answer to it, but not to be classed "literate," otherwise.

This was an indispensable condition of literacy, but it is rather difficult to imagine, that an enumerator had sufficient means and time to find out whether one actually possessed the capacity to satisfy the requirements of the census definition of the term.

Sometimes people are apt to say that they can write and they know the alphabets. But to write a letter and read a reply to it in any character is not always an easy business. It may be all right for the Hindi-knowing people, who could do so, however insignificant their knowledge of the characters may be.

EXTENT OF LITERACY.

The total population of the State is 2,636,647 : males 1,385,750 and females 1,250,897. Amongst them there are 87,704 literates of both sexes, i.e., 3 per cent of the total population.

The female literates are 3,036, i.e., 2 per cent of the total female population.

An examination of the Subsidiary Table I shows that literates of all ages and religions per mille are 33, i.e., 3 per cent. Of these 16 per mille are males and 2 per mille are females. To put it in plain words, it would be that in every thousand there are 967 illiterates and only 33 literates amongst males. Amongst the females in every one thousand there are 998 illiterates and 2 only literates.

VARIATIONS SINCE 1901.

The figures of male literates for the whole State in 1911 were 62·5 per mille, against 46·9 in 1901. This shows an increase of literacy by 16 per mille.

The figures for female literates were 2·4 per mille in 1911, against ·9 per mille in 1901.

Education seems to have made considerable advance, both amongst males and females during the last decade. What is most remarkable and noteworthy is, that the rate of increase in literacy amongst females is greater than amongst males.

This indicates that the Jaipur State is keeping abreast of the times and takes part in the general awakening which characterizes the present age.

The extent of literacy in the various Nizamats and the City.

The City totals for literate males in 1901 were 155 per mille and in 1911 they rose to 190 per mille.

Of the Nizamats and Thikanas we see that the Thikanas (67 per mille in 1911) head the list, while after them come Torawati (61·8), Kote Kasim (52·6), Sawai Jaipur (50·9), Sawai Madhopur (45·7), and Dausa (41·2), in the order of the extent of literacy.

We find that the extent of literacy is in proportion to the strength of the population. The chief reason why the Thikanas return the highest number of literates is, that they are mostly inhabited by Mahajans, to whom, reading and writing of business letters and keeping accounts of their money transactions in the Hindi script, is most indispensable. The same cause assigns an equally honourable position to Nizamat Torawati.

The premier position in literacy is enjoyed by Jaipur City, which has a number of educational institutions of all grades.

VARIATIONS IN LITERACY BY SEX AND NIZAMAT.

In comparing the figures for 1911 and 1901 for literacy amongst males, we find that the Nizamats Dausa (41 per mille in 1911 and 27 in 1901), Kote Kasim (52 in 1911 and 33 in 1901), Sawai Jaipur (51 in 1911 and 35 in 1901), Sawai Madhopur (45 in 1911 and 36 in 1901), Sambhar (76 in 1911 and 62 in 1901), Shekhawati (53 in 1911 and 44 in 1901), Thikanas (67 in 1911 and 42 in 1901), Torawati (61 in 1911 and 43 in 1901), and Bandikui (145 in 1911 and 144 in 1901) have made progress in education during the last decade.

On the other hand, the Nizamats Gangapur (29 in 1911 and 32 in 1901) and Malpura (54 in 1911 and 55 in 1901) show that they have fallen in the number of male literates.

The increase in the number of literates in the Nizamats noted above is due to their having a large number of Hindu Mahajans, Brahmans, Kayasths and others, who are now betaking themselves earnestly to study the three R's.

We now come to examine literacy amongst females.

It has been remarked above that the total strength of literate females in 1901 was 9 per mille. At the census of 1911 it was 24.

We will now see how the figures of literacy amongst females vary in the different Nizamats.

It is observed that Jaipur City records the highest literacy amongst females, as it naturally should. The number per mille in 1901 was 5.8 and in 1911 it rose to 13.3. In the city the number of schools for girls has increased; and it is needless to repeat that the custodians or guardians of girls have now directed their attention towards their education, with an earnestness and zeal hitherto unknown in these parts, where an educated or literate female was looked upon as not a very desirable member of the household.

Then follow the Nizamats of Sambhar (1.7 in 1901 and 5 in 1911), Gangapur (4.4 in 1901 and 2.3 in 1911), Kote Kasim (.1 in 1901 and 1.2 in 1911), Hindaun (.4 in 1901 and 1.1 in 1911), Malpura (.3 in 1901 and 1 in 1911), Sawai Jaipur (.3 in 1901 and 1 in 1911), Sawai Madhopur (.4 in 1901 and 1.3 in 1911), Thikanas (.6 in 1901 and 1.7 in 1911), Shekhawati (.5 in 1901 and 1.6 in 1911) and Torawati (.4 in 1901 and 1.5 in 1911).

The above return an increase, when compared with the figures of 1901 except Gangapur.

We further observe that the Nizamat Sambhar heads the list in the rate of increase, because in 1901 there the literacy of females per mille was 1.7 and at the last census Sambhar returns 5 per mille.

The cause of this increase is not far to seek. Sambhar is the seat of a number of salt officials with their families and subordinates, who are almost all literates, in addition to a good many Native Christians residing at that place.

We see again that of all the Nizamats Bandikui stands pre-eminent as regards literacy amongst females, though during the last ten years the ratio of literacy has gone down. The high place, which it nevertheless occupies, is

chiefly owing to its Railway Christian population, who are all literates. The decrease during the last decade is due to a number of people having removed to Phulera, necessitated by the opening of the Rewari-Phulera Chord line. The Christians, who are almost all educated, always swell the number of literates in a place

PROPORTION BY SEX, RELIGION AND AGE.

Subsidiary Table I.—The proportions by sex and religion at the different age periods can be studied in this table.

Under all religions and ages, we find that the number of literates of both sexes is 33 per mille.

Amongst the total male population we have 61 per mille of all ages who are literates, while their number amongst the total female population is 2 per mille.

Examining the details of all religions, we observe that the Parsis head the list in literacy. The literates amongst them are 821 per mille. The Parsis are almost all literates in the Jaipur State. They are either tradesmen or are in service, of these 875 per mille are males, while 750 per mille are females.

The number of male literates is almost equal to that of female literates—a fact which is less noticed amongst other castes, where females do not enjoy the benefits of education.

Side by side with the Parsis could be placed the Christians, amongst whom 666 per mille of both sexes are literates, of these 695 per mille are males and 635 females.

Closely following them are Brahmo-Samajists and the Jews, who return 666 and 600 per mille, respectively, of total literates of all ages. The number of male and female literates among the Brahmo-Samajists is the same. They return 666 per mille of both sexes.

The male literates amongst the Jews are 1,000 per mille, but the number of female literates per mille is 333.

Of the other religions, excluding those mentioned above, the Aryas head the list amongst the literates. The literates of all ages and both sexes amongst them are 580 per mille. Of these 775 per mille are males and 205 females. The proportion of female literates amongst the Aryas is almost equal to that of the Jews.

The Jains come after the Aryas, who return 274 per mille of the total Jain population of both sexes and all ages. Of these 507 per mille are males and 12 per mille are females.

The Sikhs come after the Jains. They have 273 per mille of literates of all ages and both sexes. They have 483 male literates. Of literates amongst females they have none.

Next to them come Hindus. Literates of all ages and both sexes amongst them are 29 per mille. Of these 54 per mille are males and 2 per mille are females.

The Mahomedans are placed last as far as literacy is concerned. They return 24 per mille of literates of all ages and both sexes. Of these 45 per mille of the total population are male literates, while 2 per mille are females.

The Animists are one and all illiterates.

The Hindus and Mahomedans occupy inferior positions, when compared with Parsis, Christians, Brahmos, Jews, etc., under the head "literacy." The plain fact is that the Hindu and Mahomedan population consists largely of persons, who are either cultivators or labourers, who consider that education is not a necessary item to be acquired, and therefore it is greatly neglected amongst these people. The schools are attended mostly by middle class people, who cannot get on without learning to read and write.

It is very unfortunate that the rich people receive little or no education, because to them wealth and affluence mean everything.

LITERACY BY AGE AND RELIGION.

An examination of the figures for each age period shows that at ages 0 to 9 the Christians (295 per mille males and 194 per mille females) head the list.

Immediately close to them follow the Aryas, who return males 259 per mille and females 74 per mille.

After them come Sikhs (males 100 per mille), Jains (males 30 per mille and females 2 per mille), Hindus (males 2 per mille and females 2 per mille), Musalmans (males 2 per mille and female 1 per mille). The proportions given above show a very lamentable state of literacy, for a good number of children at the age 0 to 9 should have been literates. Here the Christians alone show a fair number.

At ages 10 to 14 the Christians (males 900 and females 795), Aryas (males 857 and females 83), and Jains (males 372 and females 20) maintain a fairly high position, while the Hindus return males 32 and females 1 and Mahomedans, males 23 and females 1, which is not a very encouraging feature of the general educational progress of the Hindus and Mahomedans.

At ages 15 to 19 the Hindus have males 63 and females 2; and the Mahomedans males 47 and females 3, even here the Christians, Parsis and Aryas are placed above them.

At ages 20 and over at the top of the list are the Jews (males 1,000 and females 1,000) with the Parsis, Aryas, Christians and Brahmos coming after them. Even at this age the Hindus and Mahomedans come last, the former having males 79 per mille and females 2 per mille, and the latter males 69 and females 3.

LITERACY BY CASTES AND VARIATION.

Subsidiary Table VI gives proportions of literacy per mille of the selected castes.

Amongst the high castes, we generally reckon Brahmans, Kshatriyas and Vaishyas.

In 1901 we had amongst Brahmans 49·8 literates of both sexes, and in 1911, 74·5 literates of both sexes. Of these in 1901, males were 95·9 per mille and females 1·3 per mille; while in 1911 the male literates were 141 per mille and females 4 per mille. So the literate males amongst Brahmans have increased by one and a half, and the females have the number of 1901 quadrupled in 1911. This is a gratifying feature as far as female education is concerned.

Rajputs—In 1901 the literates of both sexes amongst them were 19·9, of these 31·4 were males and 4·1 females. In 1911 the total literates of both sexes were 32·6, of these 45·4 were males and 14·6 females.

Like the Brahmans, the Rajputs also show an increase in literacy by about $1\frac{1}{2}$, and amongst the females it is more than three times that of the previous decade.

Mahajans.—In 1901 the literates amongst them of both sexes were 142 per mille. Of these 270 were males and 1·7 females. In 1911 the number of literates of both sexes was 201. Of these 394 were males and 3·7 females.

The rate of increase is almost the same as that amongst the Brahmans and Rajputs of both sexes.

Bhargavas.—Figures of Bhargavas for literacy in 1901 are not available. In 1911 the literate males were 162 per mille.

Kayasthas.—The number of literates of both sexes in 1901 was 235·6 per mille. Of these 402 were males and 26 females. In 1911 the number of both sexes was 358·6. Of these 631 were males and 52·7 females. In education the returns show that they occupy a very high place.

We now turn our attention to the figures of literacy amongst the people who are denominated low or depressed classes. We first take the industrial classes or artisans.

The goldsmiths (Sunars) and Sunghas take the lead. They return 52·8 per mille of literates of both sexes, and 50 per mille respectively.

Kalals, who are distillers of liquors, have 32·6 per mille of literates of both sexes.

Babar is a class of Nais (barbers) who shave the Untouchables. Amongst them 13·5 per mille of both sexes are literates.

Chakar, Daroga, Gola-Purab, Kachhi, Koli, Lodha, Mali, Mina, Mochi, Nai, Nayak, Raibari, Darzi, Sikligar, etc., have all been found more or less literate. The figures of literacy amongst them vary between 1·4 and 15·8. These may be said to be very low in the scale of literacy.

Religious devotees and mendicants, such as Sadhus Ramanandi, Ram-sanehi and Bairagis are also literates. The Sadhus head the list amongst them. They have 176 per mille literates, who are all males. The high proportion of literacy returned by them is due to their being only a few in number.

ENGLISH EDUCATION.

The diffusion of English education amongst all classes of people should now engage our attention.

We find there are 1 per mille of persons of both sexes acquainted with English as compared with 33 per mille of the total number of literates of all languages including English.

At the census of 1901 the figures for English literacy and general literacy were .7 and 24 per mille respectively of both sexes. This does not indicate good progress in general education, although we have gone higher from .7 to 1 per mille.

It is said that the trading classes or castes still show a lack of knowledge in English. How far the above proposition is true, will be known by a study of figures. In 1901, they returned .7 per mille of the total population in literacy in English. In 1911 the proportion has risen to 1.9 per mille, which marks a decided improvement. But compared with the Kayasthas (14.7 in 1901 and 55.5 in 1911) who return the highest figure in literacy in English, we see the trading castes are very backward. The figures for Rajputs in literacy in English are equal to those of the trading castes.

STATISTICS OF EDUCATION DEPARTMENT.

Subsidiary Table VII gives us the number of institutions and pupils according to the returns of the Education Department.

In 1911 the number of institutions was 1,130 against 496 in 1901 and 513 in 1891. The number has become more than double since 1891.

These institutions are divided into—

(1) *Public Institutions*.—Arts College, Secondary Schools, Primary Schools and Technical Schools, and

(2) *Private Institutions*.—Advanced and Elementary Public Institutions are those which are maintained and managed by the Jaipur State, while Private Institutions are financed by private agencies under the supervision of the State Educational Officers.

In the year 1911, the number of scholars attending these institutions was 32,086 against 16,010 in 1901 and 20,277 in 1891. Of the scholars attending the Public Institutions in 1911, 231 receive high education, 4,094 secondary education, 7,426 primary education and 557 technical education. The number of scholars attending private institutions was 3,043 (advanced education) and 16,735 (elementary education).

Results of the education at institutions in the State in the years 1891, 1901 and 1911.

Subsidiary Table VIII embodies figures for the above.

In 1911 the number of passes in the Matriculation Examination was 47 against 17 in 1901 and 14 in 1891.

In the Intermediate Examination the number of students who passed was 20 against 10 in 1901 and 9 in 1891.

In the B.Sc. Examination the number of students who graduated was 4 in 1911.

In the B.A. the number of graduates was 6 in 1911, 3 in 1901 and 3 in 1891.

In the M.A. Examination the number was 1 in 1911.

In the Sanskrit Title Examinations the number who received Degrees or Titles was 37 in 1911, 14 in 1901 and 10 in 1891.

The above remarks indicate gradual, steady and satisfactory progress during the last three decades.

The Number and Circulation of Anglo-Vernacular and Vernacular Papers.

Subsidiary Table IX deals with the returns for the above.

There are two Printing Presses in Jaipur City.

A weekly paper, entitled the "Jaipur Gazette," is published by the Jaipur Government in English, Hindi and Urdu: its circulation is very limited.

A Sanskrit monthly named Sanskrit "Ratnakar" is published at the Balchandra Press. About three hundred copies of this magazine are circulated.

A Hindi monthly, named "Abala Hitaishi," is also published at the Balchandra Press, and three hundred copies of this Hindi magazine are circulated,

Balchandra Press also publishes a Hindi and Urdu combined monthly, named "Dharma Tattwa Probodhini." It has a circulation of 250 copies.

Books published during the last decade (1901 to 1910).

Subsidiary Table X gives the number of such books.

Five books were published in Persian, 2,002 in Urdu, 7,500 in Sanskrit, 12,500 in Hindi and 6 in Bhasha. The largest number of books printed was in the year 1905.

SUBSIDIARY TABLE I.—Education by Age, Sex and Religion.

Religion.	NUMBER PER MILLE WHO ARE LITERATE.												Number per mille who are illiterate.			Number per mille who are literate in English.		
	All ages.			0—9.		10—14.		15—19.		20 and over.								
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	
All Religions	33	61	2	2	3	37	2	70	3	88	3	966	938	997	1	2	2	
Hindu	29	54	2	2	2	32	1	63	2	79	2	970	866	998	8	1	1	
Musulman	24	45	2	2	1	23	1	47	3	69	3	975	954	997	2	4	4	
Jain	274	507	12	30	2	372	20	626	20	660	14	725	492	987	7	13	13	
Animist	..	..	..	..	..	..	..	..	..	..	..	1,000	1,000	1,000	..	..	..
Arya	580	775	205	259	74	837	83	833	400	866	27	419	224	794	315	315	..	
Sikh	273	483	..	100	..	166	..	333	..	593	..	726	516	1,000	19	83	..	
Christian	666	695	635	295	134	900	795	708	840	819	755	338	304	364	435	480	387	
Parsi	821	875	750	..	500	..	1,000	1,000	1,000	866	750	178	125	250	428	687	83	
Brahmo-Samaj	666	666	666	..	..	..	..	..	1,000	666	500	333	333	333	..	..	..
Jew	600	1,000	333	..	..	..	..	..	..	1,000	1,000	400	..	666	400	1,000	..

SUBSIDIARY TABLE II.—Education by Age, Sex and Locality.

NUMBER PER MILE WHO ARE LITERATE.												
Name of Nizamat.	All ages.			0—9.		10—14.		15—19.		20 and over.		
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	
Jaipur State	33.2	61.8	2.4	2.8	.3	37.2	2.1	70.5	3.7	88.5	3.1	
Jaipur City	104.6	190.0	13.3	16.6	3.7	133.7	17.7	226.4	21.9	210.6	14.4	
Bandikui	94.7	145.8	35.1	17.1	9.8	102.2	45.6	179.5	38.4	207.8	45.7	
Dausa	21.9	41.2	1.1	1.7	0.2	23.6	.8	43.2	1.1	60.2	1.6	
Gangapur	16.7	29.4	2.3	1.4	.7	10.6	2.0	29.3	4.2	44.2	2.7	
Hindaun	20.3	37.4	1.1	1.7	.04	20.6	.4	40.1	1.2	55.6	1.6	
Kote Kasim	28.0	52.6	1.2	1.6	..	37.6	..	62.8	6.0	78.9	1.0	
Malpura	29.4	54.3	1.0	2.0	.1	29.6	1.1	35.3	2.0	80.2	1.3	
Sawai Jaipur	27.4	50.9	1.4	2.4	.3	30.8	1.1	52.9	1.8	72.2	1.9	
Sawai Madhopur	24.7	45.7	1.3	1.6	.1	21.5	.9	45.1	1.5	68.1	1.8	
Sambhar	43.0	78.2	5.0	4.2	.6	53.8	4.0	84.8	10.7	108.5	6.8	
Shekhawati	28.9	53.6	1.6	1.2	.03	30.1	1.1	78.7	1.6	80.5	2.4	
Thikanas	35.8	67.0	1.7	2.4	.1	43.2	1.0	36.3	2.1	100.5	2.4	
Torawati	33.3	61.6	1.5	3.3	.1	42.7	.9	72.0	1.8	90.3	2.2	

SUBSIDIARY TABLE III.—Education by Religion, Sex and Locality.

NUMBER PER MILLER WHO ARE LITERATE.																					
Name of Nizamut.		Hindu.		Musalman		Jain.		Animist.		Arya.		Sikh.		Christian.		Parsi.		Brahmo-Samaj.		Jew.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
Jaipur State	...	54.6	1.8	45.7	2.5	507.8	12.8	...	...	775.5	205.8	483.1	...	695.2	640.6	875	750	668.6	668.6	1,000	333.3
Jaipur City	...	104.2	11.9	91.2	8.0	614.8	37.3	...	...	641.0	139.9	450	...	733.8	543.6	800	666.6	...	...	...	...
Bandikui	...	111.1	10.6	119.3	6.9	719.5	12.1	...	...	600	58.7	...	...	767.4	649.1	...	...	...	...	...	...
Dausa	...	38.1	1.0	35.6	.2	467.5	7.3	...	...	...	...	...	...	1,000	500	...	...	...	...	...	...
Gangapur	...	23.6	.6	44.4	5.4	522.5	10.6	...	...	1,000	...	...	...	708.8	656.7	1,000	...	...	...	...	...
Hindaun	...	33.6	.9	37.9	1.3	436.6	7.4	...	...	1,000	200	...	...	600	800	1,000	1,000	...	...	...	...
Kote Kasim	...	53.1	.6	40.6	4.5	379.3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Malpura	...	39.6	.3	26.3	.3	516.0	4.9	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sawai Jaipur	...	44.1	1.3	27.0	1.7	524.2	7.1	...	...	940.4	818.1	142.8	...	333.3	...	...	...	666.6	666.6	1,000	...
Sawai Madhopur	...	39.3	1.2	23.8	1.1	388.6	4.1	...	...	1,000	...	750	...	875	800	1,000	...	...	...	...	...
Sambhar	...	60.5	2.6	50.4	2.7	408.4	7.4	...	...	739.1	117.6	428.5	...	614.2	660.7	1,000	...	...	1,000	333.3	
Shekhawati	...	56.5	1.8	19.6	.3	418.3	4.7	...	...	666.6	...	...	...	...	...	...	...	...	...	...	...
Thiknas	...	65.6	1.7	37.5	.7	493.1	9.1	...	...	687.5	250	666.6	...	500	...	1,000	1,000	...	...	...	...
Torawati	...	61.4	1.5	28.2	1.2	439.6	4.4	...	...	...	...	...	...	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE IV.—English Education by Age, Sex and Locality.

LITERATES IN ENGLISH PER 10,000.																								
1911.																								
Name of Nizamut.	All ages.				0—9.				10—14.				15—19.				20 and over.				1901.		1891.	
	Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.	
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1	2.2	.2	.2	.00	1.8	.3	3.7	.2	2.8	.2	1.1	.1	1.4	.6	32.3									
Jaipur State	22.1	1.1	2.1	.4	24.05	1.07	51.5	1.06	23.3	1.4	1.1	.6												
Jaipur City	66.0	24.4	14.8	9.00	48.5	43.1	60.6	20.5	91.7	29.7	84.0	32.3												
Bandikui ..	3	..	..	..	.28	..	.19	..	.6	..	.3	..												
Dausa ..	2.7	1.1	.3	.7	1.2	1.04	2.2	1.0	1.03	1.2	.1	.												
Gangapur ..	6	.08	.01	..	.17	.2	.6	..	1.0	.1	.2	..												
Hindaun ..	4	..	..	..	..	..	1.01	..	.6	..	.5	..												
Koto Kasim	2	..	..	..	.1	..	.1	..	.4	..	.1	..												
Malpura ..	5	.01	..	.	1.1	.04	1.1	.05	.5	.007	.2	..												
Sawai Jaipur	6	.03	.07	.03	.4	.1	.3	..	1.0	.01	.1	..												
Sawai Madhopur	3.3	.6	.4	.2	1.6	.7	2.0	..	4.8	.9	2.1	.6												
Sambhar ..	3	.01	..	..	.1	..	.7	..	.4	.02	.1	..												
Shekhavati	1.2	.02	.07	..	.2	.	2.5	.06	1.8	.04	.19	..												
Thikana ..	4	..	..	..	.1	..	.2	..	.7	..	.06	..												
Torawati ..																								

SUBSIDIARY TABLE VI.—Education by Caste.

Caste.	Number per 1,000 who are literate.						Number per 1,000 who are literate in English.					
	1911.			1901.			1911.			1901.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu ...	29.07	55.8	1.8	28.4	52.6	.8	.7	1.4	.05	.3	.6	.002
Aheri ...	...	...	...	...	...	...	...	...	...	...	...	...
Ahir ...	21	37	.19	.7	1.3	...	.1	.2	...	.01	.08	...
Babar ...	13.5	21.7	3.2	...	...	...	...	...	...	...	...	...
Baid ...	333.3	...	333.3	...	...	...	...	...	...	...	...	...
Bairagi ..	21.5	37.8	...	...	...	...	...	...	...	...	...	...
Balai ...	4	.7	...	...	...	...	.01	.07	...	...	...	...
Barchai ..	...	...	...	...	...	...	...	...	...	...	...	...
Bhangi ...	.4	.6	18	...	...	...	...	...	...	...	...	...
Bharawa ...	...	...	...	...	...	...	...	...	...	...	...	...
Bhargava ...	78.8	162.2	...	...	...	...	41.7	82.1	...	...	...	...
Bhati ...	...	...	...	...	...	...	...	...	...	...	...	...
Bhil ...	...	...	...	...	...	...	...	...	...	...	...	...
Bhopa ...	3.3	.5	...	...	...	...	...	...	...	...	...	...
Bishnoi ..	...	...	...	...	...	...	...	...	...	...	...	...
Bola ...	...	...	...	...	...	...	...	...	...	...	...	...
Brahman ...	74.5	141.2	4.1	49.8	95.9	1.3	2.3	4.5	.1	5	1.1	...
Chakar ...	7.1	15.7	...	...	...	...	...	...	...	...	...	...
Chamar ...	.1	.2	.003	...	...	...	.01	.02	...	...	...	...
Chhipa ...	7.2	13.7	...	...	...	...	.10	.19	...	...	...	...
Darogah ...	8.9	17.8	1.3	...	...	...	1	.2	...	...	...	...
Darzi ...	15.8	29.3	1.8	...	...	...	.4	.9	...	...	...	...
Dhakar ...	1.02	1.9	...	...	...	...	...	...	...	...	...	...
Dhobi ...	1.1	1.5	.7	...	...	...	...	...	...	...	...	...
Fakir ...	...	...	...	...	...	...	...	...	...	...	...	...
Garura ...	82.7	105.4	...	...	...	...	...	...	...	...	...	...
Gorla ...	...	...	...	...	...	...	...	...	...	...	...	...
Gola Parab ...	5.6	1.03	...	...	...	...	...	...	...	...	...	...
Gour ...	...	...	...	...	...	...	...	...	...	...	...	...
Gujar ...	1.5	2.7	.2	9	1.7	.03	.03	.06	...	.02	.01	...
Gurda ...	162.7	194.4	...	...	...	...	...	...	...	...	...	...
Jat ...	1.4	2.6	.1	.7	1.2	.03	.01	.03	...	.01	.02	...
Jingar ...	...	...	...	...	...	...	...	...	...	...	...	...
Kachhi ...	8.9	18.08	...	...	...	...	1.7	3.6	...	...	...	...
Kalal ...	32.6	60.4	1.8	...	...	...	6	1.2	...	...	...	...
Kayasth ...	358.6	631.4	52.7	236.6	402.3	26.07	55.5	103.6	1.6	11.7	26.2	.3
Kheradi ...	...	...	...	...	...	...	...	...	...	...	...	...
Khati ...	4.9	9.7	.1	2.2	1.2	.08	.1	.3	...	...	...	...

SUBSIDIARY TABLE VI.—Education by Caste—(contd.).

Name of caste.	Number per 1,000 who are literate.						Number per 1,000 who are literate in English					
	1911.			1901.			1911.			1901.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Khatik ...	1·2	2·3	·1	...	...	...	·05	·1	...	...	...	...
Koli ...	·2	·5	...	..	...	...	·02	·04	...	.	...	...
Kumhar ...	1·8	3·6	...	·5	1·00	...	04	·08	...	·02	04	...
Lodha ...	5·4	10·2	...	..	.	..	...	...	...	.
Lohar ...	4·4	8·00	4	...	..	...	·4	8	..	..	.	.
Mahajan ..	201·4	391·3	3·7	142·01	270·7	1·7	1·9	3·8	·05	·7	1·4	...
Mali ...	1·2	2·2	1	6	11	09	·05	1	..	·01	03	...
Meo or Mewati ...	"	"	...	"	...	...	"	"	...	...	...	...
Mer ...	...	...	...	.	.	..	...	...	..	...	..	..
Merat ...	...	...	"	..	..	...	"	"	...	"	...	...
Mina .	1·6	2·9	·05	·7	1·4	·008	·007	·01	...	02	·05	...
Mochi ...	3·1	6·1	...	...	...	...	...	...	...	...	...	...
Nai ...	3·8	6·6	·2	1·9	3·5	00	·2	·1		04	·09	.
Naik ...	1·4	2·7	·1	...	...	...	...	.	...	..	...	...
Nilgar ...	...	...	.	..	"	...	...	...	...	...	...	...
Patel ...	1,000	1,000	...	...	...	...	1,000	1,000	...	...	...	...
Raigar ...	·2	5	...	...	.	.	·01	·03	...	.	...	..
Rajkumar ...	"	...	...	...	...	...	...	...	...	"	...	...
Rajput ..	32·6	45·4	14·6	19·9	31·4	4·1	1·4	2·2	2	·6	1·1	·01
Ramanandi ..	85·7	12·0	...	...	...	...	...	.	.	...	...	...
Ramsanohi ...	65·9	66·3	...	...	...	...	...	...	...	66·9	...	...
Rangrez ...	...	"	...	...	...	...	...	...	...	...	..	...
Rawat ...	...	...	...	...	...	...	...	...	...	...	...	...
Rebari ..	1·01	2·04	...	...	...	...	...	...	...	..	..	...
Sadhu ...	176·9	219·3	...	...	...	..	...	...	...	...	...	...
Sikligar ...	12·5	21·8	...	..	.	...	.	..	..	..	...	.
Sunar ...	62·8	99·9	2·01	..	..	...	1·03	1·9	..	.	...	..
Sungha ...	50	93·7	..	...	...	...	...	..	...	...	.	...
Sutar ...	333·3	50·0	..	..	...	..	...	...	...	...	...	..
Teli ...	5·9	11·1	...	...	...	...	...	..	...	...	...	...
Thakarya ...	333·3	414·4	166·0	...	...	...	...	...	.	...	...	...
<i>Musalman.</i>												
Ahir ..	"	.		.	..	...	...	...	...	...	...	...
Bagban ...	11·7	25·3	...	...	...	...	..	.	...	...	..	.
Balai ...	...	...	...	..	..	...	..	..	.	.	.	...
Bhangi ...	...	...	...	...	...	.	.	..	...	...	.	...
Bhati ...	...	...	..	...	...	..	...	...	...	..	...	...
Chakar ..	...	...	...	...	..	...	...	...	...	..	...	...

SUBSIDIARY TABLE VI.—Education by Caste—(contd).

Caste.	Number per 1,000 who are literate.						Number per 1,000 who are literate in English.					
	1911.			1901.			1911.			1901.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Chamar	...	...	...	...	...	...	...	...	...	...	...	...
Chhipa	...	...	...	...	...	...	...	...	...	...	...	...
Darzi	21.5	31.3	...	...	...	...	...	...	...	...	...	...
Dhobi	2.7	5.6	...	...	...	...	...	...	...	...	...	...
Fakir	0.7	5.9	...	...	...	...	...	...	...	...	...	...
Gujar	...	...	...	...	...	...	...	...	...	...	...	...
Hela	...	...	...	...	...	...	...	...	...	...	...	...
Jat	...	...	...	...	...	...	...	...	...	...	...	...
Kaim Khani	8.06	15.09	0	...	...	...	...	...	...	...	...	...
Kalal	8.2	15.2	1.1	...	...	...	...	...	...	...	...	...
Kassai	9	1.0	...	...	...	...	...	...	...	...	...	...
Karadi	12.1	16.3	6.06	...	...	...	...	...	...	...	...	...
Khati	...	...	...	...	...	...	...	...	...	...	...	...
Khatik	...	...	...	...	...	...	...	...	...	...	...	...
Kumhar	...	...	...	...	...	...	...	...	...	...	...	...
Lodha	...	...	...	...	...	...	...	...	...	...	...	...
Lohar	2.8	5.04	0	...	...	...	...	...	...	...	...	...
Mah	250	500	...	...	...	...	250	500	...	...	...	...
Meo	...	...	...	...	...	...	...	...	...	...	...	...
Mer	...	...	...	...	...	...	...	...	...	...	...	...
Mina	...	...	...	...	...	...	...	...	...	...	...	...
Mochi	21	43.4	...	...	...	...	...	...	...	...	...	...
Mughal	66.3	118.7	12.1	...	...	...	10.6	10.1	6	...	...	...
Nai	2.5	4.9	...	...	...	...	...	...	...	...	...	...
Naik	...	...	...	...	...	...	...	...	...	...	...	...
Nilgar	7.8	14.0	...	...	...	...	2	3	...	...	...	...
Pathan	36.1	64.7	3.2	10.6	36.2	4	3.1	6.8	...	7	1.4	...
Raigar	...	...	...	...	...	...	...	...	...	...	...	...
Rajput	29.1	56.6	2.3	...	...	...	3.7	7.8	...	...	...	...
Rangrer	...	...	...	...	...	...	...	...	...	...	...	...
Rangri	...	...	...	...	...	...	...	...	...	...	...	...
Rebari	...	...	...	...	...	...	...	...	...	...	...	...
Saiyid	110.9	212.0	14.1	...	...	...	15.02	27.0	2	...	...	...
Sheikh	28.6	62.4	2.5	14.2	27.1	5	2.7	6.1	0.6	0.9	1.5	...
Sikligar	...	...	...	...	...	...	...	...	...	...	...	...
Sunar	...	...	...	...	...	...	...	...	...	...	...	...
Teli	3.3	6.1	2	...	...	...	...	...	...	...	...	...
Total M.	26.3	47.3	2.6	15.6	29.5	5	2.6	4.7	0.3	1.1	1.5	...

SUBSIDIARY TABLE VI.—Education by Caste—(contd).

Caste.	Number per mille who are literate.						Number per mille who are literate in English.					
	1911.			1901.			1911.			1901.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
<i>Jain</i> ...	272·04	605·1	11·03	196·3	364·7	3·3	6·5	12·3	·05	3·1	6·7	...
<i>Mahajan</i> ...	271·9	605·03	11·04	196·3	364·7	3·3	6·5	12·3	·05	3·1	6·7	...
<i>Mali</i> ...	...	...	...	...	...	...	...	...	...	...	...	...
<i>Sadhu</i> ...	714·2	1,000	...	...	...	...	...	...	...	...	...	...
<i>Animist.</i>												
<i>Bhil</i> ...	...	...	...	...	...	...	...	...	...	...	...	...
<i>Arya</i> ...	662·3	741·3	219·7	...	...	...	309·4	471·3	...	...	...	...
<i>Brahman</i> ...	668·1	702·4	228·5	...	...	...	284·09	471·6	...	...	...	...
<i>Kayasth</i> ...	520	696·9	176·4	...	...	...	240	303·6	...	...	...	...
<i>Mahajan</i> ...	314·8	473·6	100	...	...	...	172·4	263·1	...	...	...	...
<i>Rajput</i> ...	768·1	920	368·4	...	...	...	507·2	700	...	...	...	...
<i>Sikh.</i>												
<i>Sikh</i> ...	250	500	...	...	...	...	19·2	35·4	...	...	...	...
<i>Christians</i> ...	665·9	695·7	635·7	...	...	...	435·1	453·8	359·8	...	...	...
<i>Natives</i> ...	677·2	604·2	649·2	...	...	...	136·7	193·2	76·1	...	...	...
<i>Others</i> ...	748·9	774·1	720·4	...	...	...	721·1	743·8	695·6	...	...	...
<i>Parsi.</i>												
<i>Parsi</i> ...	821	875	750	...	...	...	428·5	687·6	85·3	...	...	...
<i>Brahmo-Samaj</i> ...	666·6	666·6	666·6	...	...	...	400	1,000	...	...	...	...
<i>Kayasth</i> ...	666·6	666·6	666·6	...	...	...	...	...	...	...	...	...
<i>Jews.</i>												
<i>Jews</i> ...	600	1,000	333·3	...	...	...	400	1,000	...	...	...	...

SUBSIDIARY TABLE VII.—Number of Institutions and Pupils according to the returns of the Education Department.

Class of Institutions.	1911.		1901.		1891.	
	Number of		Number of		Number of	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
1	2	3	4	5	6	7
All kinds	1,180	32,086	496	16,010	513	20,277
<i>Public Instructions.</i>						
Arts College	2	231	3	193	3	109
Secondary Schools	30	4,094	15	2,767	6	1,600
Primary Schools	166	7,426	78	4,210	55	3,265
Technical Schools	9	557	1	101	3	147
<i>Private Instructions.</i>						
Advanced	144	3,043	35	581	..	..
Elementary	779	16,735	364	8,158	446	15,156

SUBSIDIARY TABLE VIII.—Main results of University Examinations and Sanskrit Upadhi Parikshas in title examinations.

Examination.	1911.		1901.		1891.	
	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.
1	2	3	4	5	6	7
Matriculation (Entrance) ..	65	47	17	9	14	14
F.A. or Intermediate ..	28	20	22	10	9	9
B.A.	9	6	3	3	7	3
B.Sc.	7	4	..	..	..	..
M.A.	2	1	..	..	..	..
<i>Sanskrit Title Examinations.</i>						
Acharya	3	1	..	..	..	..
Shastri	16	9	4	2	..	..
Upadhyay	33	20	10	5	2	2
Praveshika	7	7	11	7	13	8

SUBSIDIARY TABLE IX.—Number and Circulation of Newspapers, etc. ,

Language.	Class of Newspapers daily, weekly, etc.).	1911.		1901.		1891.	
		No.	Circulation.	No.	Circulation.	No.	Circulation.
1	2	3	4	5	6	7	8
English, Urdu and Hindi combined. *	Weekly	1	25	}	Figures not available.		Figures not available.
Sanskrit † ..	Monthly	1	300				
Hindi ‡	Do.	1	300				
Urdu and Bhasha combined. §	Do.	1	250		Figures . not available.	1	250

* Jaipur Gazette. † Ratnakar. ‡ Abala Hitaishi. § Dharma Tattwa Prabodhini.

SUBSIDIARY TABLE X.—Number of Books published in each Language.

NUMBER OF BOOKS PUBLISHED IN											
Language.	Total of decade.										
	1901.	1902.	1903.	1904.	1905.	1906.	1907.	1908.	1909.	1910.	1901 to 1910. 1891 to 1890.
1	2	3	4	5	6	7	8	9	10	11	12 13 14
Persian ..	1	..	..	..	..	..	..	1	1	2	5 3 1
Urdu ..	..	..	..	..	..	..	..	..	1,002	1,000	2,002 1
Sanskrit ..	..	..	..	..	5,500	1,000	..	..	1,000	..	7,500 Figures not available.
Hindi ..	..	..	..	3,000	500	3,500	3,000	2,000	500	..	12,500
Bhasha ..	..	..	..	..	.	..	..	4	..	2	6 10
Total ..	1	..	..	3,000	6,000	4,500	3,000	2,005	2,503	1,004	22,013 13 1

CHAPTER IX.

Language.

CHAPTER IX.

LANGUAGE.

DATA FOR DISCUSSION.

Imperial Table X gives languages spoken in the State by Religions.

Subsidiary Table I shows the distribution of total population by Language.

Subsidiary Table II shows distribution of the population of each Nizamat by Language.

INTRODUCTORY.

The enumerators, while filling the entries of languages in the census schedules, were directed to write the language, which each person spoke, when inside his or her own house. In the case of infants, they were directed to enter the language of their mothers.

It is very difficult to find out exactly the name of the language spoken inside the house. In the first place, the enumerators, who were generally men of ordinary attainments, were not expected to be so scrutinizing and particular as to find out the exact name of the language spoken in houses they were to census. Then the ever-increasing spread of education and intercourse of the natives with foreigners, accelerated by easy and cheap communication which now prevails, have so much changed the general character of the languages or dialects spoken in the State, that it is not easy to distinguish the one from the other. They have borrowed and assimilated a good deal from foreign dialects, so much so, that it could be safely said that the Jaipur dialects do not retain their true, pure and original form. Besides this, the people themselves are not aware as to what their indigenous dialect is, that is to say, they are entirely ignorant of the particular name of the dialect they speak. It is on this account that the names of the various dialects, detailed in the scheme of classification of dialects formulated by Dr. Grierson, do not find their place in the entries in the Census schedules.

The names of the dialects most commonly found in the Census schedules are Rajasthani, i.e., Dhundhari or Jaipuri, Bagri and Shekhawati. This clearly shows that the people, while giving the name of their dialect, simply named it after the locality, where they resided, ignorant as they were of the scientific nomenclature of the dialects.

It has been remarked above, that the distinguishing characters of the dialects have been more or less obliterated by the natives coming into constant contact with the people of the adjoining provinces. Moreover, Hindi and Urdu being Court languages, people consider it more dignified and fashionable to use Hindi and Urdu words even in their own homes. The indigenous character of the dialects is thus gradually vanishing.

The Jaipur people, both at the capital and in the mofussil, use mostly foreign words, which are either Hindi or Urdu; and the use of such words is on the increase.

In the case of Mahomedans, it is observed, that they speak to some extent the Jaipur dialects, but the songs sung by women on festive occasions do not show even the most distant trace of the Jaipur dialects. The educated Mahomedans, however, stick to pure Urdu forms of expression, which are used by them both within their homes and outside.

GENERAL LINGUISTIC DISTRIBUTION.

We find from Table X that 1,943,439 persons of both sexes speak Dhundhari or Jaipuri language, that is, 74 per cent. of the total population have returned in the Census schedules the Dhundhari or Jaipuri language.

The next language mostly spoken is Bagri or Shekhawati: 4,23,393 persons returned that language, that is to say, 16 per cent. of the total population speak that language.

Immediately following Bagri or Shekhawati is Marwari: 13,923 persons of both sexes have been entered as speaking that dialect. In connection with this it may be interesting to note that the number of females speaking Marwari is about three times that of the males. This is due to a very large number of wives being obtained from Marwar. They were generally transplanted to their new homes at a mature age, and thus they retain their native forms of speech.

Closely following Marwari, come Kharari, Harauti, Mewari, Ajmeri, Kishengarhi, Kathari, Malvi or Rangri, Torawati, Nagarchal, Rajawati and Sundwari, in order of their numerical strength. The number of persons speaking them varies between 1,097 and 1; Sundwari having been entered as spoken by one female only. These names of the dialects, as is evident, are after the locality from which the persons speaking them come.

The names of foreign languages found in the Jaipur Census schedules are Arabic, English, French, German, Khurasani, Persian and Portuguese. The number of persons who have returned these languages varies from 662 to 1. Of these 662 speak English, and 37 other foreign languages. The English-speaking people are mostly Government and Railway employees enumerated at Sambhar Railway centres, and the Capital of the State.

If the population of Jaipur were to be distributed according to Dr. Grierson's scheme of classification of languages and dialects spoken in Jaipur, then the statement would present a different detail. But these names of dialects do not occur in the schedules, and therefore it was found not practicable to adopt the nomenclature enunciated by the linguistic survey, for the purpose of tabulation and compilation.

In 1901, the distribution of the people by languages was based on the scheme formulated by Dr. Grierson and Dr. Macalister. The plan adopted was that people in a certain locality, for which a particular name of dialect was prescribed, were all put down in the Census tables as speaking that dialect. Dr. Macalister had also given a map of the Jaipur territory in his book "The Dialects of Jaipur," showing the distribution of the dialects in the different tracts. For instance, in Shekhawati "the Shekhawati dialect," in Jaipur and Sambhar "the Jaipuri," in North Sambhar "Kathairi," in Malpura "Chaurasi," and so on. A list of the dialects according to Dr. Macalister, with the names of

the districts, where they are spoken, is given in Subsidiary Table A. But at the last census this plan was not adhered to, and the names of the dialects entered in the schedules were abstracted. This accounts for the great discrepancy in the Table X of 1911, when compared with that of 1901.

How far are the different dialects mutually intelligible ?

Having remarked above, that the dialects of Jaipur are being influenced by the use of Urdu and Hindi words, which are slowly and imperceptibly creeping into their vocabulary, it will be interesting to see how far these different dialects are mutually intelligible. They have always been mutually intelligible, even before the influence of Hindi and Urdu, on the dialects of Jaipur, became strongly marked.

Dr. Macalister, in his preface to the book on Jaipur dialects, very pertinently remarks that all "these dialects have distinct peculiarities of their own. Their differences consist in the pronunciation of words, in grammatical forms, in their vocabulary and intonation. A Jaipuri can generally make out the meaning of one speaking a different dialect from his own, but he can always tell, that the language spoken, is not that which he speaks himself." While, on the other hand, it may also be mentioned, that a Shekhawati person can travel throughout the Jaipur territory, without finding any difficulty in conversing with the people of all grades or in understanding what they speak.

There is no doubt, that as time rolls on and education spreads, the inevitable results will be that the people will discard most of their uncouth forms of expression and speech, and will cultivate a taste for the use of the more agreeable and sweet words of Hindi and Urdu origin.

In the interior of the country, in rural areas, we still find the majority speaking naturally their own dialects, but even there the few who have opportunities of attending courts or coming in contact with State officials and their underlings, have begun to use mostly Hindi and Urdu words. These will in time obtain a still wider currency, and will eventually form a part of their dialects. One cannot help imagining, by the way, that if the existing state of affairs continue to operate, Urdu and Hindi will become the *lingua franca* of the Jaipur State.

It is a fact that as yet the females, for the most part, who have very rare opportunities of leaving their homes and mixing with the educated class of people, still retain their own indigenous forms of speech.

In the Jaipur State, only the educated classes or the illiterates amongst the high classes, who have begun to realise, that it is not becoming on their part to converse in their own native dialects, use Urdu and Hindi words in their conversation, while most of the aristocracy and their people, who are generally illiterate, are not the least influenced by this wave of fashion. So it cannot be definitely said that people placed in higher social grades necessarily speak the better forms of speech.

Caste does not produce any linguistic differentiation. So much may be said with propriety that the Brahmans more or less use, as far as their knowledge permits, Hindi and Sanskrit words or Sadhu Bhasha in their conversation.

It is an undeniable fact that the gradual spread of education and the increased circulation of vernacular papers and other literature will level all local differences in the forms of speech.

In this connection it may not be out of place to mention that the Hindi spoken in the country will not be pure Hindi, that is to say, Hindi consisting of words of purely Sanskrit origin, or Urdu consisting of words derived from Persian or Arabic; but the popular dialect will be a composite form of speech saturated with words both Hindi and Urdu.

THE LANGUAGE OF THE SCHOOL BOOKS.

The school books are generally written in Hindi. The people in villages and other rural areas generally understand the Hindi text with difficulty, while the Urban population grasp the meaning of the Hindi texts readily.

NON-ARYAN LANGUAGES.

The Minas are supposed to be of the non-Aryan stock. As far as is known, they had no special separate dialect of their own, nor are there any marks or traces extant to prove the existence of any such dialect.

CONCLUSION.

Subsidiary Tables IX and X appended to Chapter VIII on "Education" show the literary activity possessed by each language. From that it will appear that Hindi takes the lead in the number of publications of all kinds in the Jaipur State.

SUBSIDIARY TABLE I.—Distribution of Total Population by Language.

Language.	TOTAL NO. OF SPEAKERS		No. per mille of the population of the State.	Where chiefly spoken.
	1911.	1901.		
1	2	3	4	5
Ajmeri	486	..	·1	All divisions.
Bagri or Shekhawati ..	423,398	563,583	160·5	Shekhawati, Thikanas and Torawati.
Banjari	149	..	·05	Malpura and Madhopur.
Brijbhasba	4,314	..	1·6	All divisions.
Dhundhari or Jaipuri ..	1,943,439	800,812	737·0	Do.
English	662	474	·2	In city.
Haraoti	1,007	539	·3	All divisions.
Hindi	212,198	8,970	80·4	Do.
Marathi	494	455	·1	Do.
Marwari	13,923	12,415	5·2	Do.
Mewari	877	664	·3	Do.
Mewati	2,350	20,565	·8	Do.
Punjabi	567	1,347	·2	Do.
Purbi	788	663	·2	Do.
Urdu	28,209	14,893	10·6	Do.
Others	3,791	1,233,286	1·4	Do.
Total	2,636,647	2,658,666	998·95	

SUBSIDIARY TABLE II.—Distribution by Language of the Population of each District.

NUMBER PER 10,000 OF THE POPULATION SPEAKING																
Nizamat.	Ajmeri.	Bagri.	Banjari.	Brijbhasa.	Dhundhari.	English.	Haranti.	Hindi.	Marathi.	Marwari.	Mewari.	Mewati.	Panjabhi.	Purbi.	Urdu.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Jaipur State ..	1.4	1,603.8	.5	16.3	7,370.8	2.5	3.8	801.8	1.8	52.8	3.3	8.9	2.1	2.9	108.9	14.3
Jaipur City ..	.7	1.7	..	5.6	81,292.2	5.1	3.2	231.0	3.5	17.1	4.9	7.3	5.0	21.0	1,475.0	.59 0
Bandikui ..	2.7	..	..	20.3	7,570.3	..	..	1,588.0	8.1	339.7	1.0	44.8	21.7	41.8	637.6	23.2
Dausa ..	0.9	.3	..	130.0	9,831.0*	..	1.2	7.8	.6	1.1	.2	19.0	.5	1.2	2.2	1.1
Gangapur ..	..	.2	1.0	.8	8,912.3	..	44.9	989.9	1.3	15.6	4.0	1.1	1.3	3.7	10.0	12.2
Hindaun ..	.1	1.1	..	.7	3,662.9	..	.1	6,270.7	.05	25.6	.3	20.6	.2	.7	2.6	13.7
Kot Kasim ..	..	..	..	..	25.6	..	..	9,963.6	..	..	..	11.2	..	..	..	..
Malpura ..	21.3	1.3	6.9	2.0	9,860.3	..	4.1	15.0	0.8	47.3	22.9	1.2	..	1.6	2.0	13.3
Sawai Jaipur ..	.6	.9	..	.5	8,834.1	..	.7	1,108.8	.1	44.4	2.4	2.4	1.1	.8	1.4	1.2
Sawai Madhopur ..	.9	.7	2.6	.3	9,371.0	..	19.3	553.3	17.6	8.5	.9	.9	.2	1.7	1.2	20.3
Sambhar ..	3.7	4.5	..	.2	9,509.9	..	.4	61.8	.7	267.7	9.6	6.9	2.6	7.9	14.8	25.5
Shekhawati ..	.1	6,759.5	..	3.1	3,147.0	..	..	.2	..	77.4	4.2	3.5	1.1	.6	1.7	1.0
Thikanas ..	.2	5,551.1	..	.2	4,331.6	..	1.2	15.1	.1	48.3	1.6	2.2	2.0	2.7	3.7	35.5
Torawati ..	.2	214.9	..	.08	9,607.9	..	2.5	59.9	.1	65.0	.3	12.1	2.0	.9	2.8	2.8

SUBSIDIARY TABLE A.—A list of dialects according to Dr. Macalister, with the names of the districts where they are spoken.

Name of place.				Name of dialect spoken.
1				2
Shekhawati (N)	..	..	..	1. Shekhawati.
Torawati (N)	..	..	..	2. Torawati.
Sambhar (N)	..	..	..	3. Kathairi
Jaipur (N) Sambhar, (N)	..	..	..	4. Jaipuri.
Dausa (N) ..	..	..	..	5. A mixed dialect.
Hindann (N)	..	..	..	6. Dang.
Dausa (N) ..	..	..	..	7. Dungarwara.
Gangapur (N)	..	..	..	8. Kalimal.
Sawai Madhopur (N)	..	..	..	9. Rajawati.
Do. do. (N)	..	..	..	10. Dangbhang.
Do. do. between Tonk and Bundi	..	..	..	11. Nagarchal.
Malpura (N)	..	..	..	12. Khairar.
Do. (N)	..	..	..	13. Chaurasi.
Do. (N)	..	..	..	14. A mixed dialect.
North-east of Torawati (Alwar)	..	..	..	15. Bighota.

CHAPTER X.

Infirmities.

CHAPTER X.

INFIRMITIES.

DATA FOR DISCUSSION.

Imperial Table XII-A, Part I.—Infirmities by Age and Religion.

Part II.—Infirmities by Caste.

Imperial Table XII-B.—Infirmities by Nizamats.

Subsidiary Table I.—Number afflicted per one lakh of the population at each of the last four censuses.

Subsidiary Table II.—Distribution of infirmities by age per 10,000 of each sex, at each of the last three censuses.

Subsidiary Table III.—Number afflicted per 10,000 persons of each age, period and sex, and number of females afflicted per 1,000 males.

THEIR ACCURACY AND RELIABILITY.

Very clear and definite instructions were given to the enumerators to collect information on infirmities, and it is believed that the information obtained is, as far as was practicable, fairly reliable.

The enumerators mostly were those, who had lived and resided at places where they had to do the census, and they, therefore, knew the persons with whom they had to deal.

To know certain forms of infirmities, it was no doubt necessary to have a scientific knowledge of human ailments, to enable one to distinguish the various types of infirmities, which, to an ordinary lay mind, may appear to be one and the same. Under these circumstances, there is no wonder that they might regard one suffering from a violent form of mental derangement, as an insane person or lunatic, and the same name they may assign to one who is simply an idiot, because, in the Hindustani vocabulary, both these would be called pagal or Insane. Similarly the enumerators are surely unable to discriminate between leucoderma and corrosive leprosy, for both these maladies may pass for "korh."

The statistics regarding Deaf-mutes and Blind persons are almost correct. The enumerators are not expected to have committed any mistake in them. The instructions given to them were, that only those persons should be shown as such, who were deaf and dumb from birth. There could possibly be no difficulty in ascertaining what persons were thus afflicted. Persons who became hard of hearing owing to some disease or old age were not entered as Deaf.

Blind.—In the census schedules, only those who were totally blind of both eyes were entered as Blind. Persons who had lost the sight of only one eye could not possibly be shown as Blind. A person who had lost the sight of only one eye, or had partially lost sight in the other eye, too, would never call himself a blind man.

The statement given below shows the total number of persons suffering from each infirmity at each of the last three censuses :—

Name of infirmities.	Number of persons afflicted.		
	1911.	1901.	1891.
Deaf-mutes	681	215	(Figures not available.)
Blind	4,561	1,657	6,394
Lepers	60	44	148
Insane	396	200	384

It is difficult to set forth reasons for the variations in the above figures.

NUMBER OF THE AFFLICTED BY AGE AND RELIGION.

The figures of the afflicted by age and religion are given in the Imperial Table XII-A, Part II.

The total number of *Deaf-mutes* of both sexes of all religions is 681, of these 444 are males and 237 females. We observe that the number of deaf-mute males at ages 30 to 34 is 54, which is the highest. Next, at ages 10 to 14, it is 47. Then at ages 5 to 9, it is 42. The lowest numbers recorded are 6 at ages 55 to 59, and 12 at age 4. Amongst the females, the highest number (35) is at ages 10 to 14. Immediately following this, is 27, at ages 30 and 34. The lowest figures returned are 3, at ages 65 to 69, and 3, at age 4.

Blind.—Their total number is 4,561. Of these 2,223 are males and 2,338 are females.

Blind males.—At the age-period 1, there are two males, who are blind. Four infants are also entered as blind. Then the highest number 387 is at ages 60 to 64. Immediately following this is the number 367 at ages 70 and over. At ages 50 to 54 the number of blind persons is 240.

Blind females.—Examining the figures for blind females, we find that the highest number (499) is at ages 60 and 64. Next to this is the number 469, at ages 70 and over. The lowest figures are 2 at infancy, and 8 at age 4.

Lepers.—Their total number is 60. Of these 49 are males and 11 are females.

Leper males.—The highest number (10) is at ages 40 and 44, and the lowest (1) is at ages 10 to 14.

Leper females.—The highest number (2) is at ages 20 to 24, 30 to 34, 35 to 39 and 50 to 54. The lowest number is 1 at ages 10 to 14.

Insane.—The total number of insane persons is 396. Of these 273 are males and 123 females.

Insane males.—The highest number 43 is at ages 30 to 34 and the lowest 1 is at the age-period 4.

Insane females.—At ages 40 to 44 we have the highest number 19, and the lowest number 1 is at ages 4, 55 to 59 and 70 and over.

Infirmities by Age and Religion.—The statistics relating to that are given in the Imperial Table XII-A, Part II.

Deaf-mutes, Hindu Males.—Their total number is 382. Amongst these 45 is the highest number at ages 30 to 34 and 1 is the lowest at age 3.

Deaf-mutes, Hindu Females.—Their total number is 214. The highest number amongst them is 32 at ages 10 to 14, and the lowest 3 at ages 4 and 65 to 69.

Blind Hindu Males.—Their total number is 2,011. The highest number 360 is returned at ages 60 to 64, and the lowest 8 at age 4.

Blind Hindu Females.—Their number is 2,124. The highest number 456 is at ages 60 to 64, and the lowest 1 at age-period infancy.

Lepers, Hindu Males.—They are 44 in number, 9 is the highest number amongst them at ages 40 to 44, and 1 the lowest at ages 10 to 14 and 25 to 29.

Lepers, Hindu Females.—Their total number is 10. Amongst them 2 is the highest number at ages 20 to 24 and 35 to 39. The lowest figure is 1 at ages 10 to 14, 25 to 29, 40 to 44 and 50 to 54.

Musalman.—Blind Males.—Their total number is 164: 36 is the highest number amongst them at ages 70 and over. The lowest is 1 at infancy and age 2.

Females.—They are 164 in number. The highest number 34 is at ages 70 and over, and the lowest 1 at infancy and ages 3 and 4.

Lepers, Musalman.—There are only three males and one female returned as lepers amongst them.

MUSALMAN INSANE.

Males.—Total number is 27. Of these 6, the highest number is at ages 30 to 34, and the lowest 1 at age-periods, 3, 5 to 9 and 15 to 19.

Females.—Total number is 26. The highest number 5 is at ages 15 to 19 and 30 to 34, and the lowest number 1 is at ages 45, 49, and 60 to 64.

JAINS.

Deaf-mutes.—There are only 5 males and one female. Of these the highest number 2 of males, is at ages 50 to 54.

Blind.—There are 46 males and 50 females. Of the males, 10 the highest number is at ages 4, 15 to 19, 20 to 24 and 30 to 34. Amongst the females the highest figure is 13 which is at ages 60 to 64, and the lowest 1 is under ages 5 to 9 and 10 to 14.

There are only 2 Jain male lepers, and of insane persons amongst them, there are only four males and half a dozen females. Two males are at age-period 40 to 44 and the same number of females at ages 50 to 54.

Amongst the other religions, the number of the afflicted is too small to need special mention here. The readers are referred to the table on the subject for statistics.

Infirmities by Caste.—The figures for Infirmities by caste are given in Imperial Table XII-A, Part II.

The following paragraphs give more particulars about them:—

Deaf-mutes, males.—Fifty-six is the highest number amongst the Hindu Mahajans and the number, amongst the other castes, ranges between 49 and 1.

Females.—Brahmans return the highest number (28). The other castes have figures varying from 27 to 1.

Blind—Males.—The Brahman males have the highest number (370) and amongst other castes a high number is returned chiefly by Mahajans (215), Jats (152), Gujars (123) and Chamars (145).

Females.—Amongst them Brahmans again come first. Their number is 409. Immediately following them are Mahajans (184), Jats (181), Chamars (182) and Gujars (124). The number amongst the rest of the castes varies from 88 to 1.

Lepers—Males.—This infirmity shows a high number of victims amongst Mahajans (9) and amongst others the number varies from 7 to 1.

Females.—Chamars return the highest number (4).

Insane—Males.—A good deal of insanity, according to the statistics, is observed amongst the Mahajans, where insane persons are 50 in number, while amongst the Brahmans the number is 39. The other castes have the number varying from 18 to 1, the Rajputs returning 18.

Females.—The Brahmans, with a number of 17, head the list. Gujars have 8, Minas 8, and Jats 7. Others come after them.

We now direct our attention towards the *Mahomedans*, to see how far such infirmities have affected them.

Deaf-mutes.—We learn from the table under reference that the highest number is 11, amongst Sheikh males, while amongst the females, Telis return 6.

Blind.—The highest number (68) of these is amongst Sheikh males and their number amongst the Sheikh females, which is also the highest, is 55. Immediately following them are Pathans and Kasais.

Lepers.—Of lepers there are only 3 males and 1 female, amongst each of the three Kaimkhanis, Sheikhs and Telis.

Insane.—Sheikhs have the highest number, where there are 13 males and 11 females.

The Jains.—Blindness is most marked amongst the Jain Saraogis. There are 33 males and 24 females, who are blind.

The number afflicted per 10,000 of the population at the Census of 1891, 1901 and 1911:—

Figures are given in Subsidiary Table I. It may be necessary to mention at the outset, that the details of the figures for 1901 and 1891 are not available, and, therefore, no regular comparison and examination could be undertaken. This table also gives figures for the whole State at the census of 1901 and 1891.

Comparing roughly the total figures for both sexes of infirmities per 100,000 of the population, for the whole State at the last three censuses, we observe that of the infirmities, insanity had 26 in 1891. In 1901, the number fell to 14, and then again it rose to 30 in 1911.

The deaf-mutes in 1901 were 16 and the number jumped to 51 in 1911.

The number of blind in 1891 was 453. It was 126 in 1901 and then it rose to 347 in 1911.

Lepers.—These were 8·2 in 1891 and in 1901 their number was 3, and in 1911 it came to 4·9.

Infirmities by Districts.—Figures for these are given in the Subsidiary Table I, for the Census of 1911.

Insanity shows the highest number of afflicted in the Nizamat Shekhawati, where they number 37 per 100,000 of both sexes. Torawati has 35 of both sexes. In the other Nizamats the number varies from 26 to 10.

Deaf-mutes.—Kote Kasim returns the highest number (194 of both sexes). The number in other Nizamats varies from 66 to 20.

Blind.—Kote Kasim again returns the highest number of blind persons, which is 747. The number varies from 402 to 283 in other Nizamats.

Lepers.—The highest number of lepers (21) is also found in Kote Kasim. The number elsewhere ranges between 11 and 1.

Infirmities by age per 10,000 of each sex.—The distribution of infirmities by age per 10,000 of each sex is given in Subsidiary Table II. Here we see that *insanity* prevails to a very large extent at ages 20 to 24, 25 to 29, 30 to 34 and 40 to 44 amongst persons of both sexes.

Deaf-mutes are found mostly at ages 10 to 14, 15 to 34 and 60 and over of both sexes.

Blindness prevails a good deal at age-periods 40 to 44, 50 to 54, and 60 and over.

Leprosy afflicts people mostly at ages 40 to 44, 50 to 54, 55 to 59 and 60 and over.

Number of afflicted per 100,000 persons of each age-period and number of females afflicted per 1,000 males.

Figures for these are given in Subsidiary Table III. This table enables us to see whether the number of the afflicted is greater amongst males or females at different age-periods.

The number of the insane, deaf-mute and leper females, is less than males at all ages, while the number of blind females exceeds that of males at ages 30 to 34, 40 to 44, 45 to 49, 50 to 54, 55 to 59 and 60 and over.

CONCLUSION.

The foregoing remarks indicate that :—

1. The infirmities have generally increased when compared with the figures of 1901. This may be due to a very careful and accurate enumeration in 1911.

2. The most prevailing infirmity is blindness, due to the country being dry and sandy, where the excessive glare and heat affect the sight of the people.

3. Blindness affects mostly the Brahmans, Jats, Gujars and Chamars, who are for the most part cultivators and field-labourers.

4. The infirmities attack people mostly immediately after the prime of life, and is most marked at middle age.

5. The northern districts of Shekhawati and Torawati, and the district of Kote Kasim at the extreme north-east corner, are the places, which return a very large number of the afflicted.

SUBSIDIARY TABLE I.—Number afflicted per 100,000 of the Population at each of the last 4 censuses.

	INSANE.				DEAF-MUTES				BLIND.				LEPERS			
	Male.		Female.		Male.		Female.		Male.		Female.		Male.		Female.	
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881
Nizamat or Natural Division.																
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Jaipur State	20	10	17	Not available.	10	32	10	Not available.	18	59	219	Not available.	25	27	28	29
Jaipur City	86	80		Not available.	34	2		Not available.	176	91		Not available.	1	4	8	Not available.
Bandikui	20			Not available.	20			Not available.	150			Not available.	..			Not available.
Dausa	6			Not available.	16			Not available.	116			Not available.	..			Not available.
Gangapur	9			Not available.	37			Not available.	137			Not available.	3			Not available.
Hindun	7			Not available.	28			Not available.	128			Not available.	..			Not available.
Kote Kasim	10			Not available.	125			Not available.	315			Not available.	21			Not available.
Malpura	10			Not available.	32			Not available.	169			Not available.	1			Not available.
Sawai Jaipur	18			Not available.	27			Not available.	153			Not available.	2			Not available.
Sawai Madhopur	11			Not available.	36			Not available.	121			Not available.	2			Not available.
Sambhar	9			Not available.	24			Not available.	106			Not available.	1			Not available.
Shikharwati	26			Not available.	41			Not available.	144			Not available.	3			Not available.
Thikonas	21			Not available.	38			Not available.	132			Not available.	10			Not available.
Torawati	27			Not available.	32			Not available.	215			Not available.	6			Not available.

SUBSIDIARY TABLE II.—Distribution of Infirmities by age per 10,000 of each sex.

Age.	INSANE.						DEAF-MUTES.						BLIND.						LEPERS.					
	Male.			Female.			Male.			Female.			Male.			Male.			Male.			Female.		
	1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
0-4
5-9
10-14
15-19
20-24
25-29
30-34
35-39
40-44
45-49
50-54
55-59
60 and over

Supplementary Table III.—Number of afflicted per 100,000 persons of each age-period and number of females afflicted per 1,000 males.

Age.		NUMBER AFFLICTED PER 100,000.										NUMBER OF FEMALES AFFLICTED PER 1,000 MALES.			
		INSANE.		DEAF-MUTES.		BLIND.		LEPERS.		Insane.	Deaf-mutes.	Blind.	Lepers.		
														Male.	Female.
		Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.						
1		2	3	4	5	6	7	8	9	10	11	12	13		
0-4	..	2	6	10	5	24	14	..	..	250	470	015	..
5-9	..	8	7	26	15	44	28	..	..	769	524	588	..
10-14	..	10	8	32	33	53	44	..	..	571	745	553	1,000
15-19	..	20	12	30	16	70	52	2	..	444	410	559	..		
20-24	..	28	9	31	12	100	56	2	2	344	463	529	1,000		
25-29	..	27	7	30	13	91	82	8	0	225	405	885	1,000		
30-34	..	33	13	42	22	91	106	3	1	372	500	1,137	500		
35-39	..	22	14	40	14	138	140	5	3	529	280	802	500		
40-44	..	23	18	31	24	159	202	0	..	633	736	1,243	100		
45-49	..	32	10	34	20	117	304	4	..	250	471	1,371	..		
50-54	..	20	15	41	27	202	372	7	3	458	588	1,154	333		
55-59	..	22	6	27	20	447	630	22	..	200	833	1,050	..		
60 and over	..	21	18	66	38	1,284	1,482	17	..	929	622	1,216	..		
Jaipur State	..	20	10	32	19	160	187	4	..	451	531	1,052	231		

CHAPTER XI.

Caste.

CHAPTER XI.

CASTE.

DATA FOR DISCUSSION.

Imperial Table XIII, Part A, gives the summary of persons returned under each caste

Imperial Table XIII, Part B, gives the figures for each Nizamat by religion.

Subsidiary Table I gives the variations in castes since 1901 for the whole State.

Subsidiary Table II gives similar details for the City of Jaipur.

Subsidiary Table III gives the details of Rajput clans and sub-clans.

CLASSIFICATION OF CASTES.

In the Census of 1891, the classification was based on considerations partly "ethnological, partly historical, and partly again functional." In 1901, however, Sir Herbert Risley found that the classification based on the above considerations was defective, and he prescribed that the criterion of classification should be social precedence. The enquiries made with a view to find out the social status of each caste were very exhaustive and interesting, but all this caused a good deal of ill-feeling between rival castes, and people did not like the idea of their position in the order of social precedence to be thus advertised under the sanction of the Government of India. This idea, no doubt, troubled many of the low or depressed classes, who, in the absence of any such scheme of social precedence, enjoyed a vague undefined grade in society, and were quite satisfied to be thus left alone, instead of being thus publicly held up as occupying such and such a position.

The Government of India, therefore, on the present occasion, did not deem it fit to re-open this unpleasant question of social precedence. And it was therefore decided to group the castes according to the traditional occupations, which has formed the main basis of classification at the present census.

In the Imperial Table XIII, the various castes are arranged alphabetically. They are altogether 198 in number, while at the Census of 1901, their total number was 114. So we have in our returns at the last census 84 new caste names.

Most of these new caste names are, or were synonymous terms for old caste names, but now, for certain reasons or other, they have set themselves up as separate castes which has thus swelled the number of divisions and sub-divisions. This process is every day at work, and unless judicious and conciliatory means are adopted, the number will go on multiplying.

DEFINITION OF CASTE.

For the Census purposes the word "Caste" has been defined as "the biggest group of persons outside which a man cannot marry." This may do very well as far as the significance of the definition applies in its current sense. Because "the sub-castes," or more properly "the sub-divisions" of a "caste," are now treated as castes. It will be needless to discuss the meaning of the word, as it was understood in the past, though the "present" may be truly regarded the offspring of the "past." The rigid caste rules have no doubt prevented indiscriminate inter-marriage and have to some extent encouraged hereditary occupation or trade, but they have given rise to the increasing multiplicity of castes or groups and ultimate disintegration on trifling differences.

Some brief notes on certain castes and sub-castes are appended to this Chapter, which will give some idea of their origin and customs.

DISTRIBUTION OF CASTES BY NIZAMATS.

As has been remarked above, the number of castes returned at the last census was 198. The numerical strength of each of these castes in Jaipur, varies from 322,115 to 1, the former denotes the number of Brahmans in the State and the latter that of Thori.

The statement given on the next page shows the numerical strength of the principal castes in the Jaipur State by Nizamats. The castes here shown are those who have returned the largest number :—

Statement showing the number of principal castes who have returned the highest number in the Jaipur State by Nizamat.

Caste.	Jaipur State.	Jaipur City.	NIZAMATS.											
			Bandikui	Dausa.	Gangapur.	Hindaun.	Koto Kasim.	Malpura.	Sawai Jaipur.	Sawai Madhopur.	Sambhar.	Shekhawati	Thikanas.	Torawati.
Brahman	322,151	20,018	823	46,554	7,346	16,431	1,458	12,627	81,846	15,677	18,915	28,768	44,277	27,331
Jat	284,904	839	22	1,389	866	10,835	1,693	10,636	53,900	6,711	30,811	59,171	68,640	38,401
Mina	251,484	2,456	170	68,815	17,411	39,025	92	7,248	51,809	38,096	3,102	4,043	7,731	7,706
Chamar	225,094	976	1,302	39,563	10,314	33,605	2,216	12,991	18,099	25,433	4,389	28,608	30,615	16,900
Gujar	188,925	3,111	1,150	31,332	6,793	18,038	270	14,691	25,611	24,490	7,746	11,563	23,737	20,193
Mahajan	157,120	10,842	407	16,828	3,250	8,900	817	4,119	24,361	10,015	9,110	25,270	23,913	19,228
Mali	122,568	7,615	697	17,833	4,372	6,776	431	7,169	19,653	10,824	4,807	17,103	11,760	13,483
Rajput	116,018	3,466	329	9,026	2,147	4,019	105	5,305	13,166	4,417	10,743	18,755	24,926	19,614
Kumhar	87,067	3,311	111	7,519	1,156	3,434	424	4,219	23,322	4,638	10,434	9,065	10,559	8,880
Balni	73,352	1,823	62	3,154	303	635	..	3,040	33,503	595	15,275	102	7,273	7,587
Ahir	68,433	1,052	22	308	43	172	6,228	1,117	19,776	894	4,503	5,660	11,722	16,876

We find from the above statement that, although Jaipur is a Rajput State, Rajputs do not form the largest portion of the population.

*The castes which return the largest number are:—*Brahmans (322,151), Jats (284,964), Minas (251,484), Chamars (225,094), Gujars (188,925), Mahajans (157,120), Mali (1,22,563), Rajputs (116,018), Kumhars (87,067), Balais (73,152), and Ahirs (68,433).

The numerical strength of other castes varies from 52,219 (Raigar) to 22,157 (Bhangis). Castes besides these are not given in the statement, because their number is below 20,000.

It has been already remarked that Brahmans head the list as regards numerical strength. We now examine where they are largely found.

In the Nizamat of Sawai Jaipur, they are 81,846 in number. In Dausa 46,554, in the Thikanas 44,277, in Shekhawati 28,768, in Torawati 27,351, and in Sambhar 18,945. In other Nizamats their numerical strength ranges between 16,431 (Hindaun) and 823 (Bandikui).

The next caste in the order of the numerical strength is the Jat. They are found largely in the Thikanas (68,640), Shekhawati (59,171), Sawai Jaipur (53,900), Torawati (33,401), Sambhar (30,811) and in other Nizamats their number varies from 16,636 (Malpura) to 22 (Bandikui).

Minas.—They are the original settlers of the place, and from them it is said that the early rulers of Jaipur wrested the sovereignty of the land. They are more numerous in Dausa (68,815), Sawai Jaipur (54,899), Hindaun (39,625), Sawai Madhopur (38,096); and in other Nizamats their number varies from 17,411 (Gangapur) to 12 (Kote Kasim).

Chamars.—They inhabit largely the districts of Dausa (39,563), Hindaun (33,605), Thikanas (30,615), Shekhawati (28,608), Sawai Madhopur (25,433), Sawai Jaipur (18,089), and in other Nizamats their number varies from 16,900 (Torawati) to 1,392 (Bandikui).

Gujars.—They are found mostly in Dausa (31,532), Sawai Jaipur (25,611), Sawai Madhopur (24,490), Thikanas (23,737) and Torawati (20,193). In other Nizamats their number varies from 18,038 (Hindaun) to 1,150 (Bandikui).

Mahajans.—This caste is most numerous in Shekhawati (25,270), Sawai Jaipur (24,361), Thikanas (23,913), Torawati (19,228), and in other Nizamats their number varies from 16,828 (Dausa) to 467 (Bandikui).

Malis.—They are largely found in Sawai Jaipur (19,651), Dausa (17,833) and Shekhawati (17,103). The number in the remaining Nizamats varies from 13,433 (Torawati) to 431 (Kote Kasim).

Rajputs.—They are very numerous in Thikanas (24,926), Torawati (19,614) and Shekhawati (18,755). In other Nizamats their number ranges from 10,743 (Sambhar) to 105 (Kote Kasim).

Amongst the Musalmans, the Sheikhs (64,110) head the list. After them come Pathans (30,140).

The Sheikhs inhabit largely Jaipur City (18,709) and the Thikanas (11,169). In other Nizamats the number returned varies from 6,131 in Sawai Jaipur to 182 in Kote Kasim.

The Pathans also are most numerous in Jaipur City (8,972). Their number in other Nizamats varies from 4,455 in Sawai Madhopur to 74 in Kote Kasim.

Jains (Saraogi).—They inhabit chiefly the places noted below:—

Jaipur City (5,476) and Sawai Jaipur (4,243). In other Nizamats their numerical strength varies from 2,301 (Thikanas) to 118 (Gangapur).

VARIATIONS IN CASTES SINCE 1901.

The variations in castes are shown in Subsidiary Table L. In this table figures for the year 1901 and 1911 are given, but it is rather difficult to institute any comparison to show the variations, because most of the caste names, which were returned in the schedules of 1911, do not appear in the returns of 1901. For instance, the names Garu, Chakar, Baret, Kir, etc., are entirely missing in the list of castes returned in 1901.

Then, again, the names of castes which are synonymous, figure separately at the last census.

These and similar causes present insurmountable difficulties in the way of making a fair and accurate comparison.

An attempt, however, is made to show the *variations of some of the castes which are most numerous.*

In 1901, the number of *Brahmans* was 348,895, and at the last census their number is reduced to 322,151.

Jats.—Their numerical strength in 1901 was 264,558, while at the census of 1911 they rose to 284,964.

Minas.—In 1901 their total population was 240,961, and in the year 1911 they numbered 251,481. They have increased in number.

Gujars.—They have increased since 1901. Their number in 1901 was 184,494, while at the census of 1911 they are 188,925 in number.

Malis.—They show an increase in numerical strength. In 1901 their number was 115,946, and in 1911 they were 122,563.

Rajputs.—It is unfortunate that they show a decrease since 1901. Their numerical strength in 1901 was 120,810, and in 1911 they were 116,018.

Kumhars.—They also show a slight increase in their numerical strength since 1901. Their number then was 87,024, and they are 87,067 in 1911.

Balais.—This caste shows a decrease, because they numbered 84,472 in 1901, and in 1911 they came down to 73,352.

Ahirs.—They show an increase. In 1901 their total number was 67,551, and in 1911 they rose to 68,433.

Mahomedans.—The Pathans and Sheikhs show a decrease. In 1901 the number of the Pathans was 33,794, and in 1911, 30,140. The total number of Sheikhs in 1901 was 97,857, and in 1911 they were 64,110.

Jains.—They have decreased in numerical strength since 1901. In that year their total population was 44,518, while in 1911, they were 38,375.

Native Christians.—They also record a decrease in their returns. In 1901 the Native Christians numbered 925, while 1911 they came down to 689.

Animists.—They have increased since 1901, when they were 1,438. In 1911 they were 1,779.

Criminal Tribes.—The following castes are regarded as criminal in the Jaipur State, because they have been observed to evince criminal tendencies.

Their names, with their numerical strength, are given below :—

Name of Criminal Tribes.						Total number of persons.
Minas	...	...	...	...	...	251,484
Sansi	...	...	...	...	...	674
Baori	...	...	...	...	...	1,280
Naik	...	...	...	...	...	16,277
Kanjar	...	...	...	...	...	265

CASTES WHO WANTED TO RETURN THEMSELVES AS HIGHER CASTES.

They are Dhusars (Bhargavas), Khatris, Silavats and Dussas.

The first three look upon themselves as Brahmans.

The Dussas, who are really bastards, have returned themselves as belonging to the castes of their fathers.

Bastard Castes.—Their names with their numerical strength are given below :—

Name of Bastard Castes.					POPULATION.		
					Persons.	Males.	Females.
Chakar	...	...	...	...	135	67	68
Daroga	...	...	...	...	40,179	18,582	21,597
Gola Purab	...	...	...	...	2,842	1,450	1,392

N.B.—Daroga includes Khawaswals, Hazuri, Chela and Khanazad.

They are all bastards of Rajput fathers by their concubines. They are never recognized as genuine Rajputs. In distant countries far from their homes, however, where their spurious birth is not known to the natives, they assume the pure Rajput descent, and sometimes manage to pass off as such successfully.

The bastards of other castes, generally known as Dussas, are not included amongst them. They, as a rule, take the caste names of their male progenitors. The name Dussa is therefore entirely absent in the census schedules. They did not call themselves as such.

The only caste names, signifying bastard origin, are those of the Rajput bastards, that is, the illegitimate offsprings of Rajputs by their concubines.

The following notes describe the names of bastards used in the Jaipur State and other parts of Rajputana.

Chakar.—In Jaipur this term has a very comprehensive connotation. A Rajput Daroga is a Chakar, and the grooms and syces also are designated as such.

Chela.—This term again, in Jaipur, is not exclusively applied to Darogas, but it also means a page or attendant of a chief. He may be of any caste, of legitimate or illegitimate birth. The Darogas also call themselves Chelas.

Daroga.—This is a very popular term, and possesses a very wide signification. It is generally applied to the caste of Darogas, whether they may be of Daroga or Rajput fathers.

Davada.—In Jaipur this is a vulgar term, generally used for a little boy.

Gola Purab or Purabiya.—This is a separate caste, and in Jaipur it has no connection whatever with Rajput Darogas. It does not signify the Daroga caste here.

Gola, however, is a contemptuous appellation for Darogas.

Gulam.—This term here is not in current use. The Darogas are sometimes addressed as Gulams in derision.

Hazuri.—This term is also not in use in this State for bastards.

Khanazad.—Daroga and Khanazad are synonymous terms. Darogas, in order to indicate their low and humble origin, very often call themselves Khanazad.

Khawaswals.—Offspring of mixed parentage amongst rich and influential classes are called Khawaswals. The term, however, is not solely applied to the children of Rajputs by their concubines.

Pasban.—In the ordinary acceptance of the term, it applies to the concubines of Rajputs of whatever caste they may be.

ASCETICS AND RELIGIOUS DEVOTEES.

This class includes all classes of people, both males and females. Most of them are maintained by charitable endowments, while the others live on alms. They are either Hindus or Mahomedans.

The following table gives the names with their numerical strength of the Hindu and Mahomedan Ascetics and Religious Devotees:—

Names of ascotics and religious devotees.	NUMBER OF PERSONS.		
	Persons.	Hindus.	Mahomedans.
Bairagi	2,778	2,778	..
Dadupanthi	7,041	7,041	..
Fakir	11,177	85	11,092
Gosain	3,686	3,682	4
Jogi	22,353	22,280	64
Naga	298	298	..

Names of ascetics and religious devotees.	NUMBER OF PERSONS.		
	Persons.	Hindus.	Mahomedans.
Sadhu	243	243	..
Sanjogi .. .	7,462	7,462	..
Sanyasi	27	27	..
Sami	13,447	13,447	..
Swami	2,074	2,074	..
Ramanandi	35	35	..
Ramsanehi	197	197	..
Jain Sadhus	7	..	..

RAJPUT CLANS.

The following table gives the chief Rajput clans in the Jaipur State with their numerical strength :—

Name of Rajput clans.	POPULATION.		
	Persons.	Males.	Females.
Aginbansi	1,492	589	903
Bhati	873	400	473
Chandrabansi	2,647	817	1,830
Chouhan	14,192	6,483	7,759
Gaur	1,252	793	459
Kachhwaha	57,147	43,204	13,943
Rathore	18,659	4,098	14,561
Sesodiah	2,252	1,156	1,096
Solankis	1,111	575	536
Tanwars	10,743	6,848	3,895
Bais	49	14	35
Others	5,601	2,783	2,818

Sub-divisions or Gots of the above chief clans are given in Subsidiary Table II with their numerical strength.

The Ruling Family of Jaipur and the various Kotris or the Thikanas belong to the Kachhwaha clan of the Solar Race of Rajputs. The above table shows that they form the bulk of the Rajput population in the Jaipur State. They head the list on account of their number. It is a very unfortunate circumstance that there are comparatively few Kachhwaha females. They are less than one-third of the male population. The Census Superintendent of Rajputana in his Report for 1911, notices that "the greatest scarcity of females is amongst the Kachhwahas, where there are only 576 females to 1,000 males." These figures refer to the total Kachhwaha population of Rajputana.

In the Jaipur State this proportion sinks still lower down, and we have only 323 females to 1,000 males.

Next come the Rathores. Among them it is very interesting to observe that the number of females is more than three times that of the males. This very high proportion of females amongst the Rathores is due to a very large number of Kachhwahas obtaining their brides from amongst the Rathores, who retain the name and style of their patronymic clan, even after uniting themselves with males of other clans. The ordinary Hindu custom is that the girls, immediately after their wedding, adopt the name of the clan to which their husbands belong. Such, however, is not the case amongst the Rajputs, where a Rathore wife in Kachhwaha house would always be styled a "Rathorejee" by others.

Amongst the other clans, we notice that the *Chauhans* and *Tanwars* return a large number of persons.

The Chauhans have females slightly in excess of their males, while the number of Tanwar females is half that of the males.

An interesting note on the caste system by Pandit Balchandra Shastri of Jaipur is appended to this chapter for the perusal of readers who are interested in the subject.

APPENDIX No. I.

BRIEF NOTES ON CERTAIN CASTES AND SUB-CASTES.

AGARWALS.

Sub-castes :—

1. Bisa Agarwal.
2. Dassa—Qadim.
3. Dussa.
4. Tikkiwal Agarwals or Maithil Agarwals.

ORIGIN.

Bisa Agarwals, very likely from the parent stock, which gave rise to Nos. 2 and 3 by fission.

The cause of the separation seems to be their mixed origin, which is pollution of some kind.

They are endogamous individual groups, with uniform social practices and are not commensal.

The Dussa Agarwals take wine and meat. Each sub-caste has its own Panchayat. They never co-operate; if they do so, it is for purposes of public utility, which does not affect one sub-caste alone but all the people in general.

They have no joint Panchayat, but they do meet for purposes mentioned above.

Penalties are the same amongst all the sub-castes and castes; they both lose their caste.

If members of different sub-castes eat together and smoke from the same *hukka*, they lose their caste.

They have uniform social practices with this difference alone, that the Dussa Agarwals have *Choonris* (scarfs) over their *Chhatres* in marriages, while the Agarwals do not use such things.

The three sub-castes have the same name for their Gotras.

Tikkiwal Agarwal, the fourth sub-caste, is a different sub-caste. The first three sub-castes do not claim this sub-caste as belonging to them. This sub-caste is a distinct endogamous group, with different names of the Gotras. On functional grounds, they perhaps consider themselves Agarwals. Their social customs and practices are quite distinct from the other Agarwals. It is said that they separated from Agarwals proper about a century ago.

ABIRIS.

Sub-castes :—

1. Yadubansi.
2. Nandbansi.
3. Gwalbansi.

They are separate endogamous groups. The rules of endogamy and commensality amongst them are rigid.

Each sub-caste has its own Panchayat.

BALAIS.

Sub-castes :—

1. Meghwal.
2. Khangar.

Both are separate endogamous groups.

The Meghwals are more numerous than the other group.

They admit people of higher castes into their caste.

They have separate Panchayats.

CHAMARS

Sub-castes :—

1. Raigars.
2. Chamars.

They are separate endogamous groups. Formerly the Chamars alone used to skin the dead carcasses of animals, but now the Raigars also do so.

Chamars marry the wife of the elder brother, but the Raigars abstain from doing so.

They have separate Panchayats.

CHHIPAS.

Sub-castes :—

- | | | |
|-------------|----------|--------------|
| 1. Gola. | | 4. Gujrati. |
| 2. Tank. | | 5. Rangra. |
| 3. Dilwali. | | 6. Bandhora. |
| | 7. Maru. | |

They are separate endogamous groups and have separate Panchayats and social practices. They seem to have separated by fission.

DHOBIES.

Sub-castes :—

1. Purbi.
2. Marota.
3. Marwari.

They are separate endogamous groups with separate Panchayats.

Their names indicate that the separation is owing to their having lived in different parts of the country.

GUJARS.

Sub-castes :—

1. Lor.
2. Khori.

They are separate endogamous groups, with separate social practices. In the Jaipur State the majority of Gujarars are Lers.

The rules of endogamy are rigid, and the Panchayats are separate.

JATS.

Sub-castes :—

1. Jatundra.
2. Sansaniwal.
3. Anariya.
4. Jhojha.

They are separate endogamous groups with separate Panchayats.

On certain occasions the Panchayats hold joint meetings.

KHATIS.

Sub-castes :—

- | | |
|-----------|-----------------|
| 1. Jagra. | 3. Bisotra. |
| 2. Gour. | 4. Gor Silawat. |

The first two are found in the State. They are separate endogamous groups, and are not commensal.

They say their original caste name was Jangra, but subsequently they assumed the name Khati.

The Jangra Khatis say they are Maithil Brahmans. They have separate Panchayats.

KOLJS.

Sub-castes :—

1. Sakoli.
2. Mahor Koli.

They have the same occupation, but they are separate endogamous groups.

Mahor Kolis are found in Jaipur and the Sakolis in Karauli.

The Mahor Kolis are worshippers of Namdeo, and they bury their dead, while the Sakolis, who worship Jwala Devi, cremate the dead bodies.

The Mahor Kolis regard Sakolis as inferior to them.

KUMHARS.

Sub-castes :—

1. Khatar.
2. Matara.
3. Halukas.

They are separate endogamous and commensal groups.

At one time an attempt was made to unite them, but now they are entirely separate.

They have separate occupations.

Mataras are makers of clay-vessels, and Khatars are artists and masons.

They have a common Jaga or bard, but they have separate Panchayats.

It is said that the Halukas have been regarded as a sub-caste of the Kumhars only since a century ago, but it cannot be said definitely when and how they came to be known as such. The Halukas form a separate endogamous group.

MALIS.

Sub-castes :—

- | | | |
|----------------|--|-------------|
| 1. Phool Mali. | \| | 3. Jhingar. |
| 2. Samra. | | 4. Kachhi. |

5. Mewati.

They are separate endogamous groups. Amongst them the rules regarding endogamy and commensality are very rigid.

Formerly the Phool Malis and Samras were endogamous groups, but latterly in the city they became separate. In the rural tracts, however, they are still endogamous. They have separate Panchayats.

The Kachhis, Jhingars and Mewatis have been separate sub-castes since a long time. They have also separate Panchayats, and in social practice differ from one another.

OSWALS.

Sub-castes :—

- | | |
|----------------------------|--------------|
| 1. Lorh Sajaniya or Sajni. | } In Jaipur. |
| 2. Srimal. | |
| 1. Daya. | } In Gujrat. |
| 2. Pancha. | |
| 3. Dussa. | |
| 4. Pundra. | |
| 5. Bisa. | |

They are separate endogamous groups and their social practices vary.

Srimals and Oswals are commensal. Lately they attempted to be endogamous, but this new departure was not permitted.

Porewals form an entirely separate group and therefore are not commensal.

Sri Srimals and Oswals are both endogamous and commensal, and they have no difference in social practices.

Oswals and Srimals sometimes attend the Panchayats together.

With the exception of a few all of them are Jains.

SUNARS.

Sub-castes :—

1. Jariya Sunar or Brahman Sunar.

2. Mahor Sunar.

They are both separate endogamous groups.

Jariya Sunar.—They wear the sacred thread, and the rite of investing with the sacred thread is always performed before marriage.

Mahor Sunars do not, as a rule, wear the sacred thread.

They can take *kachha* food prepared by the Jariya Sunars, while, on the other hand, the Jariya Sunars refrain from taking the *kachha* food prepared by the Mahor Sunars.

The Mahors do not take their food in *choka*, while the Jariyas do.

The Jariya Sunars say they come from Marwar and their caste-fellows are largely found in Marwar, Bikaner and Sindh.

When there are big feasts given by the Sunars, both the sub-castes join.

This is the only indication of their alliance.

They trace their origin from Brahmans.

Nata takes place amongst them, but the practice is not very popular, and is looked upon as something very disgraceful.

They have separate Panchayats and their social practices vary.

A SUMMARY OF GENERAL FACTS FROM ENQUIRIES REGARDING CASTES AND SUB-CASTES.

All the castes come under one or other of the four major groups.

The sub-castes are generally separate endogamous groups.

It is extremely difficult now to trace the growth and formation of sub-castes.

Promiscuous intercourse of men with women of the other class has given rise to a class known as Dussas, and they adopt the name and social practices of the parent stock from which they sprang.

It is not the caste of the mother, but the father, which determines the Dussa class, to which the offspring of such a connection belong.

A man or a woman who marries outside his or her own caste, loses caste and is excommunicated.

The rules of endogamy are very strict, and the penalty for breach of the rule is always excommunication.

All the castes and sub-castes have separate Panchayats.

Penalties inflicted by the Panchayats are the same in character.

Grave offences are punished by excommunication and minor ones are punished in other ways (fines, etc.).

Provisions for atonement are also prescribed.

The Panchayat of the different sub-castes co-operate for objects of public utility.

No caste or sub-caste now, as a rule, sticks to the occupation prescribed for it.

Members of a particular sub-caste or caste now call themselves as such, merely from the incident of birth, as it was at the time when the castes were formed.

The castes, as they exist now, are based more on racial grounds than functional ones.

Birth now plays the chief part.

Bastards or offspring of irregular unions, form themselves into a separate caste.

Instances of accretions from other groups to a sub-caste are very rare.

There is a general tendency now amongst the classes which are not high, to attempt to raise themselves by tracing their descent from one or other of the high castes

APPENDIX No. 2.

NOTE ON THE CASTE SYSTEM BY P. BALCHANDRA SHASTRI OF JAIPUR.

As the caste system prevails in India, it is most necessary to examine the causes and facts that necessitated the creation of the system. The following seven questions, properly attended to, will help us in solving the points at issue :—

I.—What is caste? What are its divisions? On what does the whole system rest?

II.—Whether is caste innate to birth or has it an aftergrowth?

III.—Can caste be changed by a change of religion or code of duties?

IV.—What are the general and particular distinguishing features of caste?

V.—Whether is caste related to or different from religion?

VI.—What are the advantages and disadvantages of the caste system?

VII.—If caste has an independent growth, and is distinct from religion and code of duties, will not the observance of religious duties, etc., be fruitless?

We now proceed to examine the questions serially :—

I.—Caste is generic. It is found prevailing in and pervading all specific living beings. It is of two kinds according to its general or particular application. Though caste is distinct from personal individuality, yet their ties are so strong that the one cannot be separated from the other. Where there is personality, there is caste. But caste is eternal and personality is mutable. Caste does not cease to exist with the end of personality, but it continues through successive individualities.

II.—Caste is innate to the combination of seed and blood, and so it is born along with the birth of a child. It has no aftergrowth, and is not dependent upon the actions and deeds of an individual.

III.—Caste being thus co-existent with birth does not depend upon a particular religion or code of duties. Caste is incorporated with personality from the very beginning, and a change in religion, etc., cannot create a corresponding change in caste. A particular belief of a Hindu in the code of another religion does not necessitate his being excluded from the caste so long as his acts and deeds conform to the general practices of the community. To illustrate our position, let us take the case of the Agarwal Hindus. A certain portion of the Agarwal caste has been made converts into Jainism, and they are still the members of that community, because they observe the rules of the caste. The Vaishnav and the Jain Agarwals, notwithstanding the difference in their religion, practise inter-marriage and inter-dining. Caste, therefore, does not depend upon religion or upon the observance of a code of duties. A man is free to think and accept the religion he prefers, but a change of religion does not affect the caste which is born along with the birth of a child.

IV.—To be born of parents of the same or different castes is the general distinguishing feature of mankind. To be born of parents of the same or different Hindu castes is the general distinguishing test of the Hindus. It is by contradistinction that the test which is general in one case becomes particular in another and *vice versa*. In contrast with the general test of mankind, the general distinguishing test of the Hindus becomes particular, but it remains general compared with the distinguishing test of the Brahmanical class of the Hindus. That test is the best which is found pervading in the class of which it is the test and in no other class. The best test of a Brahman is that he should be born of married Brahman parents. Similar tests hold good with the Kshatriyas, the Vaisyas and the Sudras.

V.—Caste is not dependent upon religion. The one is an innate social division whereas the other depends upon one's own mode of thinking. One may adapt himself to one or more different faiths and after all become an atheist still a change in religion cannot create a corresponding change in caste. So long as a man does not go astray from the prescribed rules of the caste, he is always a member of it. As a horse is a horse for all its drawbacks, and a donkey, notwithstanding all its acquired good qualifications to back it, cannot be included in the species of horse, so a man cannot lose his caste by a change in his thoughts.

VI.—The whole system of the universe depends upon and is regulated by its classification into castes, sub-castes, species, etc. What we perceive is either animate or inanimate. These are again divided into several classes and species by means of which we can easily discern the objects. If we do away with such a division, there will apparently and necessarily be a confusion in our perception, and instead of the object we desire to have a hold of, we will fall upon another and be frustrated in our plans. Without a distinct line of demarcation a man may look towards his mother and wife and a woman towards her father and husband with the same eye. We find several classes and kinds in stones, horses, metals, fruits, flowers, plants, beasts, and so on. It is therefore natural that the same case may apply to mankind. Unless such a distinction is maintained, social and religious functions would be at a standstill, and that society will be rotten and polluted. Hence, with the greatest wisdom and forethought, the ancient Hindu Rishis have ordained four great castes and Itars or half-castes in the Hindu community.

VII.—Caste is not dependent upon the observance of a particular faith or the performance of a particular code of duties. It is not changed by a change in faith, for caste has got its connection with personality. If a man can change his body or being by changing his religion, he can change his caste. The good or bad actions of a man can only show him in a good or bad light, but they cannot affect his caste. A Brahman, Kshatriya, etc., who perform religious duties according to the orders of the Vedas would necessarily be ranked as the best men. If they go against the Vedas they would be counted as low and mean persons, and such Brahmans would not be authorised to perform the Yagyas. In the same way the Sudras may have the audacity to read their Vedas, but they would not be authorised to perform the duties of the Brahmans in the Yagyas. Hence the observance or otherwise of religious duties helps towards the improvement or degradation of man.

SUBSIDIARY TABLE 'L'—Variation of Castes for the whole State.

No.	Name of religion and caste.	POPULATION.		Variation : Increase (+) or decrease (—).	Percentage.	REMARKS.
		1911.	1901.			
	Hindu	23,98,880	24,18,403.	—19,523	—8	
1	Agar	84	..	+84	+100	
2	Aghori	9	..	+9	+100	
3	Aheri	64	..	+64	+100	
4	Ahir	68,483	67,551.	+882	+1.2	
5	Babar	591	371	+220	+37.2	
6	Badi	1	..	+1	+100	
7	Bagri	1,102	129	+973	+882.9	
8	Baheria	1	..	+1	+100	
9	Bahrupia	8	50	—42	—525	
10	Baid	3	..	+3	+100	
11	Bairagi	2,778	54,809	—52,031	—1872.9	
12	Balai	73,352	84,472	—11,120	—15.1	
13	Banjara	1,769	1,602	+167	+9.4	
14	Barot	1,045	..	+1,045	+100	
15	Bargi	502	52	+450	+89.6	
16	Barhi	111	..	+111	+100	
17	Bari	961	1,168	—192	—19.9	
18	Barwa	1,341	1,532.	—191	—14.2	
19	Bauri	1,280	1,176	+104	+8.1	
20	Bedia	19	5	+14	+73.6	
21	Boldar	36	91	—55.	—152.7	
22	Bhagat	50	..	+50	+100	
23	Bhand	505	835	—330.	—65.8	
24	Bhangi	22,157	23,646	—1,489.	—6.7	
25	Bharawa	25	..	+25	+100	
26	Bharbhunja	810	1,100	—290	—35.8	
27	Bhargova	469	..	+469	+100	
28	Bhat	2,130	1,317	+813	+38.1	
29	Bhati	73	..	+73	+100	
30	Bhatiara	6	..	+6	+100	
31	Bhil	604	924	—320	—52.9	
32	Bhishti	63	80	—17	—26.9	

SUBSIDIARY TABLE I.—Variation of Castes—(contd.)

No.	Name of religion and caste.	POPULATION.		Variation : Increase (+) or decrease (-).	Percentage.	REMARKS.
		1911.	1901.			
33	Bhoi	19	..	+19	+100	
34	Bhopa	300	120	+180	+60	
35	Bhurji	19	..	+19	+100	
36	Bishnoi	2	..	+2	+100	
37	Bola	32	..	+32	+100	
38	Brahman . . .	322,151	348,895	-26,744	-8.3	
39	Chaker	135	..	+135	+100	
40	Chamar	225,094	2,17,540	+7,554	+3.3	
41	Charan	4,400	3,797	+603	+13.7	
42	Chhipa	9,036	11,553	-1,917	-19.8	
43	Chitara	3	20	-17	-566.6	
44	Chobdar	94	..	+94	+100	
45	Churigar	2	..	+2	+100	
46	Dabgar	47	..	+47	+100	
47	Dadupanthi . .	7,041	8,610	-1,569	-22.2	
48	Dafali	1	..	+1	+100	
49	Damami	185	247	-112	-82.9	
50	Dangi	6	..	+6	+100	
51	Darhi	280	..	+280	+100	
52	Daroga	40,179	39,995	+184	+4	
53	Darzi	8,597	9,182	-585	-6.8	
54	Dhakar	3,896	3,864	+32	+13.6	
55	Dhanak	14,133	16,074	-2,841	-20.9	
56	Dhaubadari ..	233	683	-450	-193.1	
57	Dhed	2	..	+2	+100	
58	Dhobi	10,834	11,173	-339	-8.1	
59	Dholi	1,656	1,529	+127	+7.6	
60	Dhunya	233	469	-236	-101.2	
61	Dom	697	937	-240	-34.4	
62	Fakir	85	..	+85	+100	
63	Gadaria	48	13	+35	+72.9	
64	Garu	7	..	+7	+100	
65	Garura	278	..	+278	+100	

SUBSIDIARY TABLE I.—Variation of Castes—(contd.)

No.	Name of religion and caste.	POPULATION.		Variation : Increase (+) or decrease (—).	Percentage.	REMARKS.
		1911.	1901.			
66	Garwa	5	..	+5	+100	
67	Gawar	607	..	+607	+100	
68	Gawaria	418	426	—8	—1·9	
69	Ghaucha	1	..	+1	+100	
70	Ghosi	27	219	—192	—711·1	
71	Goala	55	92	—37	—67·2	
72	Golapurab	2,842	..	+2,842	+100	
73	Gorkha	17	20	—3	—17·6	
74	Gaur	11	..	+11	+100	
75	Gujar	188,925	184,494	+4,431	+2·8	
76	Gurra	43	..	+43	+100	
77	Gushain	3,682	..	+3,682	+100	
78	Habura	2	..	+2	+100	
79	Hijra	4	..	+4	+100	
80	Jaga	1,159	802	+357	+30·8	
81	Jasondhi	301	..	+304	+100	
82	Jat	284,984	204,558	+20,406	+7·1	
83	Jati	61	..	+61	+100	
84	Jatia	428	..	+428	+100	
85	Jingar	1	..	+1	+100	
86	Jogi	22,289	..	+22,289	+100	
87	Julaha	75	34	+41	+54·6	
88	Kabirpanthi	51	19	+32	+62·7	
89	Kachera	71	..	+71	+100	
90	Kachhi	1,114	998	+116	+10·4	
91	Kahar	2,147	7,163	—5,016	—233·6	
92	Kalal	4,508	5,219	—711	—15·7	
93	Kalanwat	46	83	—37	—80·4	
94	Kalbolia	198	..	+198	+100	
95	Kamar	91	32	+59	+64·8	
96	Kamoria	6	..	+6	+100	
97	Katnigar	75	..	+75	+100	
98	Kanohan	23	27	—4	—17·3	

SUBSIDIARY TABLE I.—Variation of Castes—(contd.)

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (-).	Percentage.	REMARKS.
				1911.	1901.			
99	Kandera	..	..	2,650	2,407	+243	+9.1	
100	Kanjar	..	..	263	188	+77	+29.0	
101	Kapri	..	..	835	531	+304	+36.4	
102	Kasera	..	..	1	457	-456	-45,600	
103	Kathak	..	..	15	3	+12	+80	
104	Kayastha	..	..	6,513	7,557	-1,044	-16.0	
105	Khangar	..	..	909	556	+353	+38.8	
106	Kharol	..	..	585	..	+585	+100	
107	Kharwal	..	..	3,844	5,409	-1,625	-42.2	
108	Khati	..	..	48,097	48,716	+281	+.5	
109	Khatik	..	..	18,575	16,599	+1,976	+10.6	
110	Khatri	..	..	740	920	-180	-24.3	
111	Kharadi	..	..	5	..	+5	+100	
112	Kir	..	..	5,684	..	+5,684	+100	
113	Kirar	..	..	2	147	-145	-7,350	
114	Koli	..	..	40,266	43,352	-3,086	-7.6	
115	Koria	..	..	5	..	+5	+100	
116	Kotwal	..	..	1	..	+1	+100	
117	Kuchband	..	..	49	5	+44	+89.7	
118	Kumhar	..	..	87,067	87,024	+43	+.05	
119	Kunbi	..	..	114	..	+114	+100	
120	Kunjra	..	..	20	60	-40	-200	
121	Kurmi	..	..	70	310	-240	-342.8	
122	Lakhara	..	..	2,292	1,973	+319	+13.9	
123	Lalbegi	..	..	173	..	+173	+100	
124	Lodha	..	..	1,104	1,154	-50	-4.5	
125	Lohar	..	..	4,706	4,838	+132	+2.8	
126	Lunia	..	..	11	..	+11	+100	
127	Machhar	..	..	2	..	+2	+100	
128	Mahajan	..	..	157,120	182,784	-25,664	-16.3	
129	Mahat	..	..	12	..	+12	+100	
130	Mehtar	..	..	1,907	..	+1,907	+100	
131	Mali	..	..	122,563	115,940	+6,617	+5.4	

SUBSIDIARY TABLE I.—Variation of Castes—(contd.)

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (-).	Percentage.	REMARKS.
				1911.	1901.			
132	Mallah	..	..	5	..	+5	+100	
133	Manihar	..	..	158	1,070	-912	-577.2	
134	Meo	..	..	117	..	+117	+100	
135	Mer	..	..	2	..	+2	+100	
136	Merat	..	..	2	..	+2	+100	
137	Mina	..	..	251,484	240,961	+10,523	+4.1	
138	Mirasi	..	..	31	25	+6	+11.3	
139	Mochi	..	..	2,195	2,304	-109	-7.7	
140	Mogia	..	..	47	2	+45	+95.7	
141	Motisar	..	..	8	..	+8	+100	
142	Naga	..	..	298	..	+298	+100	
143	Nagarchi	..	..	1	..	+1	+100	
144	Nai	..	..	40,277	42,201	-1,924	-4.7	
145	Naik	..	..	16,277	15,357	+920	+5.6	
146	Nanakpanthi	..	..	30	303	-273	-910	
147	Nat	..	..	2,004	1,587	+417	+20.8	
148	Nath	..	..	793	..	+793	+100	
149	Niaria	..	..	4	..	+4	+100	
150	Nilgar	..	..	25	35	-10	-40	
151	Od	..	..	126	404	-278	-220.6	
152	Patel	..	..	1	..	+1	+100	
153	Patidar	..	..	1	..	+1	+100	
154	Patwa	..	..	1,183	1,235	-52	-4.3	
155	Pindara	..	..	40	..	+40	+100	
156	Purbia	..	..	108	265	-157	-145.3	
157	Puri	..	..	14	..	+14	+100	
158	Raigarh	..	..	52,219	51,626	+593	+1.1	
159	Rajkumhar	..	..	1	..	+1	+100	
160	Rajput	..	..	116,018	120,810	-4,792	-4.1	
161	Ramanandi	..	..	35	..	+35	+100	
162	Ramsanohi	..	..	197	..	+197	+100	
163	Rana	..	..	8,422	6,972	+1,450	+17.2	
164	Randi	..	..	239	..	+239	+100	

SUBSIDIARY TABLE I.—Variation of Castes—(contd.)

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (—).	Percentage.	REMARKS.
				1911.	1901.			
165	Rangrez	..	..	3	..	+3	+100	
166	Rao	..	..	3,035	2,741	+294	+9.6	
167	Rana	..	..	2	..	+2	+100	
168	Rawal	..	..	63	..	+63	+100	
169	Rawat	..	..	18	..	+18	+100	
170	Rebari	..	..	2,863	3,002	—139	—4.8	
171	Sadhu	..	..	243	..	+243	+100	
172	Sabar	..	..	6	..	+6	+100	
173	Sais	..	..	17	..	+17	+100	
174	Sanyasi	..	..	27	..	+27	+100	
175	Sanjogi	..	..	7,462	..	+7,462	+100	
176	Sansi	..	..	554	..	+554	+100	
177	Sarbhaughi	..	..	144	..	+144	+100	
178	Saraswati	..	..	2	..	+2	+100	
179	Sargara	..	..	3	..	+3	+100	
180	Sarwan	..	..	7	..	+7	+100	
181	Sen Gupta	..	..	11	..	+11	+100	
182	Shami	..	..	13,447	..	+13,447	+100	
183	Shikuri	..	..	298	65	+233	+78.1	
184	Sikligar	..	..	879	792	+87	+9.8	
185	Silawat	..	..	1,253	624	+629	+50.2	
186	Sirvi	..	..	9	..	+9	+100	
187	Sunar	..	..	15,455	16,278	—823	—5.3	
188	Sungha	..	..	60	..	+60	+100	
189	Sutar	..	..	3	..	+3	+100	
190	Swami	..	..	2,074	..	+2,074	+100	
191	Tamoli	..	..	827	991	—164	—19.8	
192	Tamg	..	..	412	..	+412	+100	
193	Teli	..	..	4,695	5,443	—748	—15.9	
194	Thakarya	..	..	15	..	+15	+100	
195	Thathera	..	..	934	1,126	—192	—20.5	
196	Thori	..	..	1	..	+1	+100	

SUBSIDIARY TABLE I.—Variation of Castes—(contd.)

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (—).	Percentage.	REMARKS.
				1911.	1901.			
197	Tirgar	..	..	5	..	+5	+100	
198	Unspecified	..	..	202	49	+153	+75·7	
199	Arani	..	..	..	12	—12	—100	
200	Ohejara	..	..	..	660	—660	—100	
201	Jarya	..	..	..	12	—12	—100	
202	Marata	..	..	..	2	—2	—100	
203	Twaif	..	..	..	211	—211	—100	

SUBSIDIARY TABLE I.—Variation of Castes—(contd.)

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (—).	Percentage.	Remarks.
				1911.	1901.			
	Musalman	..	..	195,760	193,044	+2,716	+1.4	
1	Afghan	..	..	358	..	+358	+100	
2	Ahir	..	..	1	..	+1	+100	
3	Arab	..	..	5	..	+5	+100	
4	Bagban	..	..	170	47	+123	+72.3	
5	Balai	..	..	10	..	+10	+100	
6	Banjara	..	..	474	98	+376	+79.3	
7	Bauri	..	..	1	..	+1	+100	
8	Bazigar	..	..	22	10	+12	+54.5	
9	Beldar	..	..	14	145	—131	—935.7	
10	Bharbhunja	..	..	384	119	+265	+69	
11	Bhand	..	..	81	59	+22	+27.1	
12	Bhangi	..	..	9	240	—231	—2,566.6	
13	Bhat	..	..	141	..	+141	+100	
14	Bhati	..	..	61	..	+61	+100	
15	Bhatiana	..	..	173	74	+99	+57.2	
16	Bhishti	..	..	4,831	2,046	+2,785	+57.0	
17	Bhurji	..	..	1	..	+1	+100	
18	Bilochi	..	..	10	15	—5	—50	
19	Bisaiti	..	..	956	238	+718	+75.9	
20	Chakr	..	..	6	..	+6	+100	
21	Chamar	..	..	7	..	+7	+100	
22	Chadwa	..	..	1	..	+1	+100	
23	Chipa	..	..	129	74	+55	+42.6	
24	Chobdar	..	..	65	69	—4	—6.1	
25	Chorigar	..	..	1	..	+1	+100	
26	Dabgar	..	..	4	..	+4	+100	
27	Darhi	..	..	2,144	..	+2,144	+100	
28	Darugar	..	..	39	43	—4	—10.2	
29	Darzi	..	..	93	240	—147	—158.0	
30	Deswali	..	..	1,348	844	+504	+37.4	
31	Dhanak	..	..	9	..	+9	+100	
32	Dhobi	..	..	2,166	813	+1,353	+62.4	

SUBSIDIARY TABLE I.—Variation of Castes—(contd.).

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (—).	Percentage.	REMARKS.
				1911.	1901.			
33	Dholi	..	..	22	88	—66	—300	
34	Dhunya	..	..	371	1,222	—851	—229·2	
35	Dom	..	..	293	1,147	—854	—298·2	
36	Fakir	..	..	11,092	6,682	+4,410	+39·7	
37	Farash	..	..	8	..	+8	+100	
38	Gandi	..	..	15	37	—22	—146·6	
39	Gatrara	..	..	60	47	+13	+21·6	
40	Ghosi	..	..	189	184	+5	+2·6	
41	Gori	..	..	79	..	+79	+100	
42	Gujar	..	..	5	..	+5	+100	
43	Gusain	..	..	4	.	+4	+100	
44	Hamal	..	..	123	41	+82	+66·6	
45	Hela	..	..	3	..	+3	+100	
46	Hijra	..	..	4	5	—1	—25	
47	Jada	..	..	30	..	+30	+100	
48	Jat	..	..	7	..	+7	+100	
49	Jogi	..	..	64	..	+64	+100	
50	Julaha	..	..	2,819	524	+2,295	+81·4	
51	Kaimkhani	..	..	13,633	9,520	+4,113	+30·1	
52	Kalul	..	..	1,089	202	+1,457	+88·0	
53	Kalandar	..	..	3	..	+3	+100	
54	Kalanwat	..	..	144	32	+112	+77·7	
55	Kaligar	..	..	1	..	+1	+100	
56	Kamigar	..	..	62	36	+26	+41·9	
57	Kandera	..	..	196	132	+64	+32·6	
58	Kanjar	..	..	34	..	+34	+100	
59	Kasai	..	..	9,539	3,909	+5,630	+59·0	
60	Kathinra	..	..	101	157	—56	—55·4	
61	Kazi	..	..	321	..	+321	+100	
62	Khangar	..	..	8	..	+8	+100	
63	Khanazada	..	..	579	37	+542	+93·6	
64	Khati	..	..	8	..	+8	+100	
65	Khatik	..	..	9	..	+9	+100	

SUBSIDIARY TABLE I.—Variation of Castes—(contd.).

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (-).	Percentage.	REMARKS.
				1911.	1901.			
66	Kharadi	..	..	248	56	+190	+77.2	
67	Khokar	..	..	9	..	+9	+100	
68	Kumbar	..	..	65	..	+65	+100	
69	Kunjra	..	..	362	469	+303	+45.5	
70	Lakhera	..	..	58	216	-158	-272.4	
71	Lodha	..	..	2	..	+2	+100	
72	Lohar	..	..	4,169	1,489	+2,680	+64.3	
73	Mahawat	..	..	633	3	+630	+99.5	
74	Mali	..	..	4	..	+4	+100	
75	Mallak	..	..	24	9	+15	+62.5	
76	Manihar	..	..	3,082	1,433	+2,549	+64.0	
77	Mer	..	..	28	..	+28	+100	
78	Mewati	..	..	516	654	-138	-26.7	
79	Mina	..	..	4	..	+4	+100	
80	Mirasi	..	..	2,004	562	+1,442	+71.9	
81	Mirdha	..	..	2	..	+2	+100	
82	Mochi	..	..	125	32	+93	+74.4	
83	Momin	..	..	45	..	+45	+100	
84	Moghal	..	..	3,179	4,276	-1,097	-34.5	
85	Mujawar	..	..	35	..	+35	+100	
86	Multani	..	..	12	..	+12	+100	
87	Nai	..	..	2,375	830	+1,545	+65.0	
88	Naik	..	..	21	..	+21	+100	
89	Nat	..	..	481	135	+346	+71.9	
90	Niaria	..	..	451	401	+50	+11.0	
91	Nilgar	..	..	4,847	2,231	+2,616	+53.9	
92	Noumuslim	..	..	34	..	+34	+100	
93	Od	..	..	24	..	+24	+100	
94	Pathan	..	..	30,140	33,794	-3,654	-12.1	
95	Patwa	..	..	37	9	+28	+75.6	
96	Pindara	..	..	1,355	..	+1,355	+100	
97	Pirzada	..	..	33	43	-10	-30.3	
98	Raigar	..	..	3	..	+3	+100	

SUBSIDIARY TABLE I.—Variation of Castes—(contd.).

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (—).	Percentage.	REMARKS.
				1911.	1901.			
99	Rajput	..	..	1,614	3,532	—1,918	—118.8	
100	Rana	..	..	1,119	1,702	—583	—52.1	
101	Rangrez	..	..	181	..	+181	+100	
102	Rangri	..	..	3	..	+3	+100	
103	Robari	..	..	6	458	—452	—7,538.8	
104	Sayad	..	..	7,856	9,434	—1,578	—20.0	
105	Shekh	..	..	64,110	97,857	—33,747	—52.6	
106	Sikligar	..	..	6	13	—7	—116.6	
107	Silawat	..	..	3	322	—319	10,633.3	
108	Sipahi	..	..	4	..	+4	+100	
109	Sunar	..	..	2	261	—259	—12,950	
110	Tamoli	..	..	12	10	+2	+16.6	
111	Twaif	..	..	497	26	+236	+47.4	
112	Teli	..	..	8,605	2,772	+5,833	+67.7	
113	Thathera	..	..	2	..	+2	+100	
114	Turkia	..	..	24	..	+24	+100	
115	Unspecified	..	..	16	179	—163	—1,018.7	
116	Valaiti	..	..	1	..	+1	+100	
117	Bhoi	..	..	2	..	+2	+100	
118	Gaddi	..	..	671	383	+288	+42.9	
119	Shorgar	..	..	12	..	+12	+100	
120	Daroga	..	..	..	30	—30	—100	
121	Nakal	..	..	..	8	—8	—100	
122	Namadgar	..	..	..	1	—1	—100	
123	Turkash	..	..	..	1	—1	—100	
124	Gawaria	..	..	..	2	—2	—100	

SUBSIDIARY TABLE J.—Variation of Castes—(contd.)

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (—).	Percentage.	REMARKS.
				1911.	1901.			
	Jain	..	..	38,408	44,630	—6,222	—16·2	
1	Jati	..	..	19	..	+19	+100	
2	Mahajan	..	..	98,375	44,518	—6,143	—16 0	
	1. Agarwal	..	..	4,847	3,602	+1,245	+25·6	
	2. Bijabargi	..	..	60	..	+60	+100	
	3. Jaiswar	..	..	1	9	—8	—800	
	4. Khadailwal	..	..	6,174	4,714	+1,460	+23 6	
	5. Mahesri	..	..	12	..	+12	+100	
	6. Oswal	..	..	2,902	5,095	—2,793	—96·2	
	7. Others	..	..	1,416	..	+1,416	+100	
	8. Paliwal	..	..	1	53	—52	—5,200	
	9. Farwal	..	..	1,540	948	+592	—38·4	
	10. Saraogi	..	..	20,029	27,931	—7,902	—39·4	
	11. Srimati	..	..	1,393	1,566	—173	—12·4	
3	Mali	..	..	1	..	+1	+100	
4	Sadho	..	..	7	..	+7	+100	
5	Unspecified	..	..	6	112	—106	—1,783·3	

SUBSIDIARY TABLE I.—Variation of Castes—(contd.).

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (-).	Percentage.	REMARKS.
				1911.	1901.			
	<i>Animists</i>	..	..	1,779	1,438	+ 341	+19·1	
1	Bagri	..	..	378	531	—153	—40·4	
2	Bilodia	..	..	2	..	+2	+100	
3	Bauri	..	.	102	1	+101	+99·0	
4	Bhil	..	..	1,008	108	+900	+89·2	
5	Dhanak	..	..	5	..	+5	+100	
6	Kanjar	..	..	78	316	—238	—305·1	
7	Katarya	..	..	2	..	+2	+100	
8	Kilanout	..	..	1	..	+1	+100	
9	Lalbegi	..	..	7	..	+7	+100	
10	Mahrori	..	..	1	..	+1	+100	
11	Nat	..	..	5	13	—8	—160	
12	Rajkumhar	..	..	1	..	+1	+100	
13	Robari	..	..	1	.	+1	+100	
14	Sansi	..	..	120	341	—221	—184·1	
15	Unspecified	..	..	68	121	—53	—77·9	
16	Saheria	..	..	..	7	—7	—100	

SUBSIDIARY TABLE I.—Variation of Castes—(contd.).

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (—).	Percentage.	REMARKS.			
				1911.	1901.						
	Arya	298	120	+148	+59.0				
1	Brahman	88	Details not available.	Ditto.	Ditto.				
2	Charan	..	..	3					
3	Kachhi	..	..	3					
4	Kahar	..	..	1					
5	Kayasth	..	..	50					
6	Khatri	..	..	11					
7	Lohar	..	..	8					
8	Mahajan	..	..	58					
	1. Agarwal	..	..	16					
	2. Khadailwal	..	..	4					
	3. Mathur	..	..	1					
	4. Mehsri	..	..	1					
	5. Oswal	..	..	2					
	6. Others	..	..	33					
	7. Unspecified	..	..	1					
9	Rajput	69	Details not available.	Ditto.	Ditto.				
10	Unspecified	..	..	3					
11	Kurmi	..	..	4					
	Sikh	157				71	+86	+54.8	
1	Arora	2				Details not available.	Ditto.	Ditto.	
2	Koli	..	..	3					
3	Rajput	..	..	104					
4	Rur Sikh	..	..	1					
5	Unspecified	..	..	47					
	Christian	1,326	925	+401	+30.2				
1	Natives	641	Not available.	Do.	Do.				
2	Others	..	..	685					

SUBSIDIARY TABLE I.—Variation of Castes—(concl'd.)

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (—).	Percentage.	REMARKS.
				1911.	1901.			
	<i>Parsi</i>	..	..	28	37	—9	—32·1	
	<i>Brahmo Samaj</i>	..	..	0	..	+6	+100	
1	Kayasth	..	..	6	..	+6	+100	
	<i>Jew</i>	..	..	5	..	+5	+100	
1	Beni Israil	..	..	4	..	+4	+100	
2	Unspecified	..	..	1	..	+1	+100	

SUBSIDIARY TABLE II.—Variation of Castes for Jaipur City.

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (-).	Percentage.	REMARKS.
				1911.	1901.			
	Hindu	..	..	91,470	110,001	-19,131	-20.9	
1	Ahr	..	.	1,052	1,126	-74	-7.3	
2	Babar	..		32	80	-48	-150	
3	Baholia	..	..	1	..	+1	+100	
4	Baid	..	..	1	..	+1	+100	
5	Bairagi	..	..	140	1,317	-1,177	-840.7	
6	Balni	..		1,823	2,481	-658	-36.0	
7	Banjara	..	..	230	193	+37	+16.0	
8	Baret	..	..	14	.	+14	+100	
9	Bargi	..	..	418	47	+371	+89.7	
10	Barhi	..	..	1	..	+1	+100	
11	Bari	..	..	242	255	-13	-5.3	
12	Barwa	..	..	4	30	-26	-650	
13	Bauri	..	..	10	..	+10	+100	
14	Bhand	.		4	16	-12	+300	
15	Bhangi	..	..	2,747	2,948	-201	-7.3	
16	Bharawa	..	..	1	..	+1	+100	
17	Bharbunja	..	..	104	106	-2	-1.9	
18	Bhargova	..	..	313	384	-71	-22.6	
19	Bhat	..	..	80	140	-60	-75	
20	Bhatiara	..	..	2	..	+2	+100	
21	Bhil	..	..	9	1	+8	+88.6	
22	Bhishti	.	..	33	12	+21	+63.6	
23	Bhuri	..	..	19	..	+19	+100	
24	Bola	..	..	3	..	+3	+100	
25	Brahman	..	..	20,048	24,365	-4,317	-21.5	
26	Chakar	..	..	1	..	+1	+100	
27	Chamar	..	..	976	966	+10	+1.0	
28	Charan	..	..	36	68	-32	-88.8	
29	Chhipa	..	..	1,120	1,415	-295	-20.3	
30	Dabgar	..	..	12	..	+12	+100	
31	Dadupanthi	..	..	180	189	-9	-5	
32	Damami	..	..	1	27	-26	-2,600	

SUBSIDIARY TABLE II.—Variation of Castes—(contd.).

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (—).	Percentage.	REMARKS.
				1911.	1901.			
33	Dangi	..	..	6	..	+6	+100	
34	Daroga	..	..	2,771	1,841	+930	+33.5	
35	Darzi	..	..	1,252	1,731	—479	—38.2	
36	Dhakar	..	..	4	6	—2	—50	
37	Dhanak	..	..	994	1,428	—434	—43.6	
38	Dhari	..	..	11	..	+11	+100	
39	Dhaubadari	..	..	211	645	—434	—205.6	
40	Dhobi	..	..	810	1,036	—226	—27.9	
41	Dholi	..	..	31	76	—45	—145.1	
42	Dom	..	..	12	31	—19	—158.3	
43	Gadarin	..	..	1	1	..	..
44	Ghosi	..	..	9	..	+9	+100	
45	Goala	..	..	2	63	—61	—3,050	
46	Golapurab	..	..	86	..	+86	+100	
47	Gour	..	..	1	..	+1	+100	
48	Gujar	..	..	3,111	3,321	—210	—6.7	
49	Gurura	..	..	1	..	+1	+100	
50	Gushain	..	..	161	392	—239	—148.4	
51	Jaga	..	..	3	10	—7	—253.3	
52	Jat	..	..	889	1,068	—179	—20.1	
53	Jati	..	..	21	..	+21	+100	
54	Jogi	..	..	287	..	+287	+100	
55	Julaha	..	..	14	18	—6	—42.8	
56	Kabirpanthi	..	..	23	15	+8	+34.7	
57	Kachhi	..	..	1	2	—1	—100	
58	Kuhar	..	..	754	986	—232	—30.8	
59	Kalal	..	..	452	426	+26	+5.7	
60	Kalanwat	..	..	7	..	+7	+100	
61	Kanchan	..	..	18	11	+7	+39.9	
62	Kandora	..	..	18	15	+3	+16.6	
63	Kanjar	..	..	33	..	+33	+100	
64	Kapri	..	..	31	21	+10	+32.2	
65	Khathak	..	..	12	3	+9	+75	

SUBSIDIARY TABLE II.—Variation of Castes—(contd.).

No.	Name of religion and caste.		POPULATION.		Variation : Increase (+) or decrease (—).	Percentage.	REMARKS.
			1911.	1901.			
66	Kayasth	..	3,429	3,397	+32	+·9	
67	Kharwal	..	6	3	+3	+50	
68	Kharoul	..	8	..	+8	+100	
69	Khati	..	1,838	2,300	—531	—28·8	
70	Khatik	.	1,142	1,382	—240	—21·0	
71	Khatri	.	404	488	—84	—20·7	
72	Kir		71	..	+71	+100	
73	Koli	..	4,017	4,807	790	—19·6	
74	Kumhar	..	3,311	4,303	—1,082	—32·6	
75	Kunbi	..	50	..	+50	+100	
76	Kunjra	..	2	..	+2	+100	
77	Kurmi	..	3	34	—31	—1,033·3	
78	Lalbegi	..	4	..	+4	+100	
79	Lakhora	..	1	4	—3	—300	
80	Lodha	..	349	397	—48	—13·9	
81	Lohar	..	80	85	—5	—6·2	
82	Mahajan	..	10,842	14,442	—3,600	—33·2	
83	Mehtar	..	11	..	+11	+100	
84	Mali	..	7,615	9,569	—1,954	—25·6	
85	Mina	..	2,456	2,633	—177	—7·2	
86	Manihar	..	1	..	+1	+100	
87	Merasi	..	1	5	—4	—400	
88	Mochi	..	265	365	—100	—37·7	
89	Naga	..	1	..	+1	+100	
90	Nai	..	2,173	2,661	—488	—22·4	
91	Naik	..	1,054	1,260	—206	—19·5	
92	Nat	..	17	..	+17	+100	
93	Nath	..	5	299	—294	—5,880	
94	Nilgar	..	4	..	+4	+100	
95	Od	..	78	84	—6	—7·7	
96	Patidar	..	1	..	+1	+100	
97	Patwa	..	235	301	—66	—280·8	
98	Pindara	..	16	24	—8	—50	

SUBSIDIARY TABLE II.—Variation of Castes—(contd.).

No.	Name of religion and caste.	POPULATION.		Variation : Increase (+) or decrease (—).	Percentage.	Remarks
		1911.	1901.			
99	Parbia	3	2	+1	+33·3	
100	Raigar	1,752	2,188	—386	—22·0	
101	Rajkumhar	1	..	+1	+100	
102	Rajput	3,466	5,338	—1,872	—54·0	
103	Ramanandi	3	..	+3	+100	
104	Ramsanehi	22	..	+22	+100	
105	Rana	352	403	—51	—14·4	
106	Randi	38	..	+38	+100	
107	Rao	160	179	—19	—11·8	
108	Rawal	10	..	+10	+100	
109	Rawat	6	..	+6	+100	
110	Robari	12	9	+3	+25	
111	Sadhu	43	..	+43	+100	
112	Sais	17	..	+17	+100	
113	Sanyasi	16	..	+16	+100	
114	Sanjogi	309	..	+309	+100	
115	Sansi	31	..	+31	+100	
116	Sarbhangi	10	..	+10	+100	
117	Sareswati	2	..	+2	+100	
118	Shami	142	..	+142	+100	
119	Shikari	111	18	+93	+83·7	
120	Sikligar	261	310	—49	—18·8	
121	Silawat	494	51	+443	+89·6	
122	Sirvi	9	..	+9	+100	
123	Sunar	1,782	2,253	—471	—26·4	
124	Sungba	10	..	+10	+100	
125	Swami	39	..	+39	+100	
126	Teli	463	565	—102	—22·0	
127	Thakarya	2	..	+2	+100	
128	Thathera	466	528	—62	—13·3	
129	Unspecified	19	10	+9	+47·3	
130	Tamboli	235	261	—26	+11·0	

SUBSIDIARY TABLE II.—Variation of Castes—(contd.).

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (—.)	Percentage.	REMARKS.
				1911.	1901.			
131	Jaria	..	..	..	12	—12	—100	
132	Khengar	..	..	..	1	—1	—100	
133	Kirar	..	.	..	73	—73	—100	
134	Khawaswal	..	..	..	23	—23	—100	
135	Puri	..	.	..	1	—1	—100	
136	Twail	..	..	..	112	—112	—100	

SUBSIDIARY TABLE II.—Variation of Castes—(contd.).

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (-).	Percentage.	Remarks.
				1911.	1901			
	Musalman	..	..	37,664	40,386	-2,722	-7.2	
1	Afghan	..	..	108	..	+108	+100	
2	Arab	..	..	5	..	+5	+100	
3	Bagban	..	..	5	..	+5	+100	
4	Balai	..	..	1	..	+1	+100	
5	Banjara	..	..	2	4	-2	-100	
6	Beldar	..	..	14	1	+13	+92.8	
7	Bharbhunja	..	..	8	5	+3	+37.5	
8	Bhat	..	..	1	..	+1	+100	
9	Bhati	..	..	9	..	+9	+100	
10	Bhatiara	..	..	15	7	+8	+53.3	
11	Bhishti	..	..	836	96	+740	+88.5	
12	Bhoi	..	..	2	..	+2	+100	
13	Biloch	..	..	8	..	+8	+100	
14	Bisaiti	..	..	25	5	+20	+80	
15	Chamar	..	..	1	..	+1	+100	
16	Churigar	..	..	1	..	+1	+100	
17	Dabgar	..	..	2	..	+2	+100	
18	Darhi	..	..	33	..	+33	+100	
19	Darzi	..	..	4	1	+3	+75	
20	Dhanak	..	..	6	..	+6	+100	
21	Dhobi	..	..	79	8	+71	+89.9	
22	Dom	..	..	1	3	-2	-200	
23	Fakir	..	..	227	301	-74	-32.9	
24	Ghosi	..	..	34	38	-4	-11.7	
25	Gouri	..	..	42	..	+42	+100	
26	Gujar	..	..	1	..	+1	+100	
27	Hammal	..	..	82	4	+78	+95.1	
28	Hijra	..	..	1	3	-2	-200	
29	Jalaha	..	..	1,342	24	+1,318	+98.2	
30	Kaimkhani	..	..	653	832	-179	-27.4	
31	Kalal	..	..	10	15	-5	-50	
32	Kalanwat	..	..	41	22	+19	+46.3	
33	Kaligar	..	..	1	..	+1	+100	

SUBSIDIARY TABLE II.—Variation of Castes—(contd.).

No	Name of religion and caste.		POPULATION.		Variation : Increase (+) or decrease (-).	Percentage.	REMARKS.
			1911.	1901.			
34	Kamigar	..	8	5	+1	+10.6	
35	Kassai	..	311	237	+74	+23.8	
36	Kathiara	..	98	5	+93	+94.9	
37	Kazi	..	28	..	+28	+100	
38	Khangar	..	8	..	+8	+100	
39	Khanazada	..	10	10	..	..
40	Kharadi	..	4	..	+4	+100	
41	Kumbar	..	11	..	+11	+100	
42	Kunjra	..	15	54	-39	-260	
43	Lohar	..	324	10	+314	+96.9	
44	Mahawat	..	587	..	+587	+100	
45	Mali	..	1	..	+1	+100	
46	Manihar	..	52	5	+47	+91.9	
47	Mowati	..	7	3	+4	+57.1	
48	Mina	..	1	..	+1	+100	
49	Mirasi	..	79	44	+35	+44.3	
50	Mochi	..	125	15	+110	+88	
51	Momin	..	9	..	+9	+100	
52	Moghal	..	1,148	1,203	-55	-4.8	
53	Nai	..	175	90	+85	+48.5	
54	Naik	..	1	..	+1	+100	
55	Nat	..	4	3	+1	+25	
56	Niarra	..	25	..	+25	+100	
57	Nilgar	..	290	94	+196	+67.5	
58	Noumuslim	..	22	..	+22	+100	
59	Pathan	..	8,972	9,859	-887	-9.8	
60	Patwa	..	2	2	..	..
61	Pindara	..	101	38	+63	+62.3	
62	Rajput	..	283	264	+19	+6.7	
63	Rangrez	..	62	..	+62	+100	
64	Rebani	..	4	..	+4	+100	
65	Sayad	..	2,473	2,444	+29	+1.1	
66	Shekh	..	18,709	24,223	-5,514	-29.4	

SUBSIDIARY TABLE II.—Variation of Castes—(contd.).

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (-).	Percentage.	REMARKS.
				1911.	1901.			
67	Sikligar	..	..	1	6	—5	—500	
68	Silawat	..	..	2	..	+2	+100	
69	Tamoli	..	..	1	6	—5	—500	
70	Teli	..	..	22	31	—9	—40·8	
71	Thathera	..	..	1	..	+1	+100	
72	Twalf	.	..	89	45	+44	+49·4	
73	Unspecified	..	..	1	97	—96	—9,600	
74	Bhangi	..	..	..	191	—101	—100	
75	Daroga	..	..	..	2	—2	—100	
76	Deswali	..	..	..	11	—11	—100	
77	Gawaria	..	..	..	2	—2	—100	
78	Meo	..	..	..	8	—8	—100	
79	Nakkal	..	..	..	2	—2	—100	
80	Pirzada	..	..	..	1	—1	—100	
81	Rana	..	..	..	4	—4	—100	
82	Shorgar	..	..	..	2	—2	—100	
83	Tarkash	..	..	..	1	—1	—100	

SUBSIDIARY TABLE II.—Variation of Castes—(concl'd.).

No.	Name of religion and caste.			POPULATION.		Variation : Increase (+) or decrease (-).	Percentage.	REMARKS.
				1911.	1901.			
	<i>Jain</i>	..	..	7,508	8,726	-1,228	-16.3	
1	Jati	..	..	13	..	+13	+100	
2	Mahajan	..	..	7,489	8,080	-1,191	-15.9	
	1. Agarwal	..	..	537	691	-154	-28.8	
	2. Khadailwal	..	..	89	3,635	-3,546	-3,084.2	
	3. Oswal	..	.	1,301	1,297	+4	+0.3	
	4. Others	..	..	19	..	+19	+100	
	5. Parwah	..	..	1	4	-3	-300	
	6. Sarnogi	..	..	5,475	2,927	+2,548	+46.5	
	7. Srimali	..	..	67	126	-59	-88.0	
3	Sadhu	..	..	1	..	+1	+100	
4	Unspecified	..	..	..	46	-46	-100	
	<i>Aryas</i>	..	..	82	89	-7	-8.5	
1	Brahman	..	..	10	..	+10	+100	
2	Kayasth	..	..	19	..	+19	+100	
3	Khatrri	..	..	10	..	+10	+100	
4	Mahajan	..	..	22	..	+22	+100	
	1. Mahesri	..	..	1	..	1	+100	
	2. Others	.	..	21	..	+21	+100	
5	Rajput	..	..	21	..	+21	+100	
6	Unspecified	..	..	..	80	-80	-100	
	<i>Sikh</i>	..	..	118	2	+116	+98.3	
1	Rajput	..	..	98	.	+98	+100	
2	Unspecified	..	..	20	2	+18	+90	
	<i>Christian</i>	..	..	242	242	..	..
1	Natives	..	..	126	..	+126	+100	
2	Others	..	..	116	..	+116	+100	
3	Unspecified	..	..	..	242	-242	-100	
	<i>Parsis</i>	..	..	19	16	+4	+21.0	

SUBSIDIARY TABLE III.—Chief Rajput Clans.

Names of clans and sub-clans.	POPULATION.			REMARKS.
	Persons.	Males.	Females.	
1 <i>Agar Banshi</i>	1,492	589	903	
1 <i>Juda</i>	11	6	5	
2 <i>Parihar</i>	128	56	72	
3 <i>Pannar</i>	1,141	447	694	
4 <i>Sankhla</i>	209	80	129	
5 <i>Sodha</i>	3	..	3	
2 <i>Bhati</i>	873	400	473	
3 <i>Chandra Banshi</i>	2,647	817	1,830	
1 <i>Jadu</i>	2,635	813	1,822	
2 <i>Jhala</i>	12	4	8	
4 <i>Chohan</i>	14,192	6,438	7,759	
1 <i>Nadharin (Bhadwarin)</i>	16	..	16	
2 <i>Chohan</i>	9,660	3,958	5,708	
3 <i>Deora</i>	68	46	22	
4 <i>Hada</i>	455	137	318	
5 <i>Kuichei</i>	135	54	81	
6 <i>Moril</i>	6	4	2	
7 <i>Nirban</i>	3,605	2,131	1,534	
8 <i>Purbia</i>	142	81	61	
9 <i>Sagar</i>	23	14	9	
10 <i>Sirohia</i>	5	..	5	
11 <i>Tank</i>	3	..	3	
12 <i>Trilokchand</i>	8	8	..	
5 <i>Gour</i>	1,262	793	759	
6 <i>Kachhawa</i>	57,147	43,204	13,943	
1 <i>Bankawat</i>	424	311	113	
2 <i>Bhojrajputa</i>	4	..	4	
3 <i>Bikawat</i>	161	10	151	
4 <i>Chaterbhujote</i>	147	110	28	
5 <i>Dhirawat</i>	172	91	81	
6 <i>Hamirda</i>	737	473	264	
7 <i>Jogi Kachhawa</i>	63	43	20	
8 <i>Do. Rajput</i>	8	8	..	

SUBSIDIARY TABLE III.—Chief Rajput Clans—(contd.).

Names of clans and sub-clans.	POPULATION.			REMARKS.
	Persons.	Males.	Females.	
9 Kachhawa	34,771	27,507	7,264	
10 Karnawat	189	75	114	
11 Khungar	4	4	..	
12 Khangarout	1,310	908	418	
13 Kilanout	1,090	672	418	
14 Kumani	49	11	38	
15 Kurnawat	134	107	27	
16 Larkhani	34	32	2	
17 Malikpuri	20	2	18	
18 Munkawat	25	2	28	
19 Naroka	2,609	1,452	1,167	
20 Nathawat	1,086	690	397	
21 Nirbharpota	5	5	..	
22 Pachanout	657	384	273	
23 Pathana	1	..	1	
24 Rajawat	2,668	1,653	1,015	
25 Roojika	7	..	7	
26 Radharka	16	7	9	
27 Samarpota	1	1	..	
28 Shekhawat	10,183	8,251	1,932	
29 Sheobramhpota	188	123	65	
30 Sultanout	375	256	119	

SUBSIDIARY TABLE III.—Chief Rajput Clans—(concl'd.).

Names of clans and sub-clans.	POPULATION.			REMARKS.
	Persons.	Males.	Females.	
7 Rathour	18,659	4,098	14,561	
1 Badawat	6	6	..	
2 Bidawat	322	31	291	
3 Bijawat	51	25	26	
4 Bika	87	1	86	
5 Chandawat	411	39	372	
6 Chanpawat	184	57	127	
7 Dhandal	13	12	1	
8 Dudawat	4	1	3	
9 Jaitmalout	1	..	1	
10 Jodha	538	73	465	
11 Karansout	40	3	37	
12 Kuupawat	37	1	36	
13 Larnout	3	2	1	
14 Mandlout	2	1	1	
15 Mertiya	778	151	627	
16 Rathor	16,069	3,681	12,388	
17 Udawat	113	14	99	
8 Sisodiya	2,252	1,156	1,096	
1 Bargujar	1,121	593	528	
2 Balapota	206	110	96	
3 Balbhadront	32	22	10	
4 Dayma	4	..	4	
5 Gaplote	110	60	50	
6 Jawallia	1	1	..	
7 Ranawat	432	185	247	
8 Sisodiya	346	185	161	
9 Solankhi	1,111	575	536	
1 Balout	2	..	2	
2 Ganglawatpota	13	13	..	
3 Salankhi	1,096	562	534	
10 Tanwar	10,743	6,848	3,895	
11 Bais	49	14	35	
12 Others and unspecified	5,601	2,783	2,818	
Grand Total	116,018	67,710	48,308	

CHAPTER XII.

Occupation.

CHAPTER XII.

OCCUPATION.

DATA FOR DISCUSSION.

The following tables contain figures and other particulars on which information noted in this chapter is based:—

1. Imperial Table XV.-A, Part 1 —General summary showing the number of persons employed in the various occupations arranged under different groups
2. Imperial Table XV-B.—Subsidiary occupations by Nizamats and religion.
3. Imperial Table XV-B.—Subsidiary occupations of the rent-receivers for the whole State by religion.
4. Imperial Table XV-C.—The number of persons with their principal and subsidiary occupations.
5. Imperial Table XV-D.—Distribution of occupations by religion.
6. Imperial Table XV, Part E.—Statistics of industries.
7. Subsidiary Table I.—General distribution by occupation.
8. Subsidiary Table II.—Distribution by occupations in the Nizamats.
9. Subsidiary Table III.—Distribution of the agricultural, commercial, industrial and professional occupations in Nizamats.
10. Subsidiary Table IV.—Occupations combined with agriculture, where agriculture is the subsidiary occupation.
11. Subsidiary Table V.—Occupations combined with agriculture, where agriculture is the principal occupation.
12. Subsidiary Table VI.—Occupations of females by sub-classes and selected orders and groups.
13. Subsidiary Table VII.—Selected occupations.
14. Subsidiary Table VIII shows how all the occupations returned are grouped under certain main heads for the whole State.
15. Subsidiary Table IX shows similar details for Jaipur City.

INTRODUCTORY.

This is a very important chapter, as under this head, in the census schedules, it was contemplated to show all the various occupations, in which persons inhabiting rural and urban areas are engaged.

To describe the occupation of a person, meant to show his or her means of livelihood. There may be one or more occupations.

There are two classes of persons who compose a family. Those who are themselves personally employed to obtain the means of support for the family are called actual workers. Little ones, who are unable to work, sometimes females who, by custom, in most families, are prevented from taking part in any occupation, and others, who are infirm and weak, and thereby incapable to add to the general income of the family, are all shown in the census schedules as dependents. Their occupation in the census returns is that of the actual workers, upon whom they depend for their maintenance.

Here one can see where there are more dependents than actual workers in individual families, to learn the material condition of the people.

It is now an established fact that staple industry of India is agriculture.

In the Imperial Tables for 1891, all agriculturists were divided into two main classes—land occupants and tenants.

In 1901 the terms, rent-receiver and rent-payer, were substituted for the above, and Provincial superintendents were authorised to sub-divide these heads locally. But these sub-divisions were not satisfactory or accurate, because it was very difficult for an enumerator to distinguish very carefully between these different sub-heads.

The Jaipur State, therefore, decided to adopt a simple classification. The occupation of each person in the census schedules was entered in columns 9, 10 and 11. From these census schedules a list of occupations was compiled which numbered 983 heads of occupations. These were classified under 170 groups, and the tables for the Jaipur State are arranged under them.

It is understood, as far as practicable, to be a complete and accurate grouping of occupations.

The principal occupation of the actual worker was entered in columns 9 and 10 of the census schedule, and column 11 was for the occupation of dependents.

It may be interesting to note in this connection, that the scheme of classification of occupations adopted at the previous census was adapted to the requirements of the country, but it was not suitable for international purposes. The Government of India, therefore, decided to adopt the method recommended by M. Bentillion, the French Statistician, and approved by the International Statistical Institute, with certain necessary modifications.

The 170 groups, mentioned above, have been grouped under four main classes, which comprise all the principal occupations, namely,—

- (a) The production of raw materials.
- (b) The preparation and supply of material substances.
- (c) Public administration and liberal arts.
- (d) Miscellaneous.

The above four main classes are shown below with their numerical strength:—

Class A.—Production of raw materials	...	...	1,547,477
„ B.—Preparation and supply of material substances	...	...	694,748
„ C.—Public administration and liberal arts	...	...	234,852
„ D.—Miscellaneous	...	...	159,570

Here again we have the testimony of statistics to establish the oft-repeated proposition, that the chief industry of India is the production of raw materials. More than half of the population comes in class A, and less than a quarter of the population is employed in the preparation and supply of material substances. Public administration and liberal arts give employment only to one-thirteenth of the population, and the rest are absorbed under the head 'Miscellaneous.'

SUB-CLASSES.

The main sub-divisions of these classes with numerical strength are given below : —

They are twelve in number :

A. Production of raw materials—

1. Exploitation of earth's surface	...	...	1,544,368
2. Extraction of minerals	...	...	3,109

B. Preparation and supply of material substances—

3. Industry	...	...	460,079
4. Transport	...	...	27,269
5. Trade	...	...	207,400

C. Public administration and liberal arts—

6. Public force	...	...	50,555
7. Public administration	...	...	55,027
8. Professions and liberal arts	...	...	108,665
9. Persons living on their income	...	...	20,605

D. Miscellaneous—

10. Domestic service	...	...	81,672
11. Insufficiently described occupations	...	...	32,301
12. Unproductive	...	...	45,597

The above figures with the names of the sub-classes give us further details of the occupations.

Here again examination discloses the fact, that there are very few persons employed in the extraction of minerals ; a very large portion under this class are shown against the exploitation of the earth's surface, i.e., agriculture.

Then we come to class B.—Preparation and supply of material substances. This class is sub-divided under three heads.

About one-seventh of the population are engaged in industries, while about one-thirteenth of the whole population are tradesmen. The transport comes last, and the figures show that, comparatively, a very small proportion of the people, say, about one per cent. have transport as their occupation.

The third class is that of public administration and liberal arts, which has four sub-classes.

Here we see that the professions and liberal arts take the largest number of people, then follow in the order of their numerical strength the public administration, public force, and lastly, persons living on their income.

So about one per cent. of the whole population are entirely independent, and have nothing to do to get subsistence or wherewith to live.

The fourth class—"Miscellaneous"—has three sub-classes ; of these "domestic service" has the largest number of persons, then come "the unproductive," and "the insufficiently described occupations" come last.

Orders.—These are 55 in number. A statement showing the numerical strength of these orders is appended to this chapter. The largest orders with their serial numbers in the statement are noted below :—

The order, pasture and agriculture (1,544,274), easily comes first. The numerical strength of the other orders varies from 141,260 to 3. No. 6. Textile Industry, has 141,260 persons. No. 33. "Other trades in food-stuffs" has 107,885. No. 13. Industries of Dress and Toilet (94,070). No. 46. Religion (85,553). No. 52. Domestic service (81,672). No. 45. Public administration (55,027). No. 55. Beggars (44,436). No. 8. Wood Industry (42,743). No. 10. Ceramics (38,631). No. 53. General terms which do not indicate a general occupation (32,301). No. 42. Army (27,897). No. 24. Banks, Establishments of credit. Exchange and Insurance (27,183). No. 15. Building Industries (26,948). No. 18. Industries of Luxury and those pertaining to literature and the arts and sciences (26,322). No. 19. Industries concerned with refuse matter (24,845). Next to it comes No. 7. Industry connected with hides, skins, and hard materials from the animal kingdom (23,541). Then No. 44. Police—Public administration (22,658). This order includes Imperial Police, State Police and village watchmen. No. 12. Food industries, 20,989.

The above figures show that the largest orders are those of pasture and agriculture, Textile industries, other trades and food-stuffs, religion, public administration, and lastly beggars, vagrants, etc. All the orders necessary for the maintenance of civic life are fully represented in the Jaipur State. The number of beggars, vagrants, etc., is comparatively large.

STATISTICS OF INDUSTRIES.

There are seven factories in the State giving employment to 723 persons. Of these 554 are males and 169 females. Amongst the males there are 81 skilled workmen. Unskilled labourers, of both sexes at ages 14 and over, are 472 in number. At ages under 14, there are 137 unskilled workmen.

These seven factories are:—

Flour mills (1), Water-works (1), Gas works (1), Cotton presses (2), and Carpet factories (2).

ACTUAL WORKERS AND DEPENDENTS.

Subsidiary Table 1, deals with the general distribution of the people by occupation, giving the proportion of the dependents to actual workers.

Taking the total population and all the occupations, we find that in every 10,000, there are 6,153 workers, so that there are 62 per cent. actual workers and 38 per cent. dependents. Of these 45 per cent. actual workers are in cities, and 56 per cent. in rural areas. Amongst the dependents 90 per cent. are in cities, and 61 per cent. in villages.

We now come to examine the proportion of actual workers and dependents in the main classes of occupations.

The *chief occupation* is connected with the *production of raw materials*. Under this head a very large number of persons are shown engaged in the exploitation of the surface of the earth, *i.e.*, pasture and agriculture. In every 10,000, 5,875 persons are supported by this occupation. Amongst them the actual workers are 3,841. In other words, 66 per cent. are actual workers and 34 per cent. dependents. Of the actual workers 4 per cent. are in cities and cent. per cent. in rural areas. Of the dependents 84 per cent. are in cities and 52 in villages.

The other sub-classes under this head give employment to too few persons to be mentioned here.

Class II, is for persons engaged in the preparation and supply of material substances.

2,635 per 10,000 of the total population are employed in this occupation. Of these the actual workers are 1,485, i.e., 57 per cent. are actual workers and 43 per cent. dependents. Five per cent. are employed in cities and 51 per cent. in rural areas. Amongst the dependents 79 per cent. are in cities and 77 per cent. in rural areas.

Under this head the sub-class "Industry" absorbs the major portion. 1,745 persons per 10,000 are supported by this sub-class. Of these the actual workers are 1,074. The percentage of actual workers is 62, and that of the dependents 38. Of the actual workers 5 per cent. are employed in cities and 62 per cent. in rural areas. Amongst the dependents 62 per cent. are in cities and 63 per cent. in rural areas.

This class of occupations has two important sub-classes, namely, the Textile Industry and the Dress and Toilet.

The Textile Industry gives occupation to 52 per cent. actual workers, and they have 28 per cent. dependents. Of the actual workers 6 per cent. are in cities and 67 per cent. are in rural areas. Amongst dependents 36 per cent. are in cities and 39 per cent. in villages.

The other important sub-class under this head is Industries of Dress and Toilet. The actual workers in it are 59 per cent. and the dependents are 41 per cent. Of these 5 per cent. are employed in cities and 55 per cent. in rural areas. The dependents under this head have a percentage of 53 in cities and 69 in rural areas.

The other sub-classes under this head give work to comparatively a very small proportion of persons.

Class III.—Public Administration and Liberal Arts will now be considered.

Under this head we notice the chief sub-classes, which give employment to a pretty good number of persons, are Professions and Liberal Arts, Religion, Public Administration, Letters and Arts and Sciences and Army.

Amongst them the highest percentage (58 per cent.) of actual workers is returned by the persons employed in Letters and Arts and Sciences.

Army returns 57 per cent. actual workers. Then again Religion has 53 per cent. actual workers. Next come Professions and Liberal Arts, which return 52 per cent. actual workers.

Lastly, we examine the *Miscellaneous class*.

Under it are arranged several important sub-classes, which include the insufficiently described occupations. The actual workers amongst them are 65 per cent.

The sub-class Beggars, Vagrants, etc., returns 62 per cent. actual workers.

Distribution by occupation in Natural Divisions or Nizamats.

Subsidiary Table II, gives figures illustrating the above head.

Hindaun returns a large number (691) per mille of the total population employed in agriculture. Immediately following Hindaun is Kote Kasim, which returns 662 per mille against the head Agriculture. Then come Dausa (651), Gangapur (647), Malpura (640), Sawai Madhopur (623) and Sawai Jaipur (616). In other Nizamats the figures vary from 574 to 54.

We now come to figures shown against Ordinary Cultivation. Here again Hindaun (625) heads the list. Then Dausa (570), Gangapur (551), Malpura (513) and Sawai Madhopur (505). In other Nizamats the figures vary from 504 to 50.

Industry returns the highest figures in Jaipur City (294), the Nizamats Shekhawati (202), Bandikui (182), Torawati (177), Sambhar (175), Dausa (167), Thikanas (166) and Gangapur (162). In other Nizamats the figures range between 159 and 135.

The figures for Trade, show a very high proportion in Jaipur City (136) per mille, then Shekhawati (95), Torawati (93), Sambhar (90) and Sawai Madhopur (90).

The other Nizamats return figures varying from 82 to 54.

Distribution of the population by Nizamats, under the heads Agriculture, Industry, Commerce, Professions, and other occupations.

The figures in Subsidiary Table III should be deemed auxiliary to Subsidiary Table II.

Occupations with Agriculture, where it forms the subsidiary occupation.

Subsidiary Table IV gives statistics dealing with particulars illustrating the above head.

We observe that almost all the chief occupations have agriculture for their subsidiary occupation.

The groups which return the largest number of such persons are wood industries (carpenters), public force (soldiers, etc.), Industries of Dress and Toilet (tailors, etc.), Public administration (Raj officials), and other industries. The numerical strength of such persons varies from 197 to 100 per mille.

Examining the details of these figures, we have, under the heading Public Force, very high proportions, returned by the Nizamats Dausa, Malpura, Sawai Jaipur, Sambhar, Torawati and the Thikanas, of persons, who have agriculture as their subsidiary occupation.

Persons employed in wood industry and have agriculture as their subsidiary occupation, are found largely in the Nizamats of Hindaun, Malpura, Shekhawati and Sawai Madhopur.

Industries of Dress and Toilet, with Agriculture as subsidiary occupation, give employment to a high proportion of persons in the Nizamats of Hindaun, Thikanas, Malpura, Kote Kasim, Shekhawati, Sawai Madhopur and Sambhar.

Other industries with agriculture as subsidiary occupation are mostly found in the Nizamats of Gangapur, Malpura, Thikanas and Hindaun.

Public administration having the subsidiary occupation of agriculture is largely represented in the Nizamats of Dausa, Sawai Madhopur, Malpura, Sawai Jaipur, Thikanas and Hindaun.

The above paragraphs indicate that nearly all the principal occupations have, more or less, agriculture as their subsidiary occupation in most of the Nizamats.

People of most classes generally get their food-grains from their own fields, which are either directly or indirectly owned by them, and for the supply of other necessities of life they have recourse to the proceeds of their chief occupation.

Persons employed in various occupations with agriculture as the principal occupation.

This subject is treated in Subsidiary Table V, where we have figures for all classes of agriculturists having other subsidiary occupations.

These persons generally are rent-payers (cultivators), rent-receivers, farm-servants (field-labourers).

The chief occupations of females.—The Subsidiary Table VI gives detailed figures for actual workers of males and females, with the proportions of females per 1,000 males. This sets forth clearly the most distinctive occupations of females. In Jaipur State 642 females to every one thousand males are actual workers.

The most common occupations which are chiefly practised by the females are ordinary cultivation, farm service, field labour, wood-cutting, firewood, lac, catechu, salt-workers, and sheep, goat, and pig-breeders and keepers.

Then again the Textile industries in their various departments, such as ginning, cleaning, pressing, spinning, weaving, dyeing, bleaching, etc., give employment to most of the females. In summing up it may be safely remarked that in rural areas, females of all classes, high and low, participate in all the occupations of their male partners. By the way, it may also be mentioned that the business of pounding, husking and grinding the grain is the exclusive monopoly of females.

Variations in selected occupations (1901 and 1911).—The Subsidiary Table VII gives percentage of variations between the censuses of 1901 and 1911.

It is gratifying to note that, although the total population of the State shows a decrease of 82 per cent., yet the staple industry of the State, namely, agriculture and textile industries, hide and leather industries, metal industry (arms, brass and copper), and furniture and building industries all show an increase, while all the other branches of occupations show a partial decrease.

Then again the groups—lawyers, clerks, medicines, vaccinators, midwives, instructions, letters, and arts, architects and persons living on their income have considerably increased since 1901.

Principal castes supported mainly by Agriculture.—Among the Hindus twenty-six castes are supported mainly by agriculture.

Statistics relating to the above subject are given in Imperial Table XV (additional).

Of these twenty-six castes, the Brahmans, Gujars, Jats, Dhanaks, Darogas, Balais, Darzis and Ahirs form the bulk of the agricultural classes.

Amongst the Mahomedans, the Sayyids, the Sheikhs and the Pathans are mostly agriculturists.

The persons of other castes are comparatively less employed in agriculture.

SUBSIDIARY TABLE I.—General distribution by Occupation.

Class, sub-class and order.	No. per 10,000 of the total population.		Percentage of each class, sub class and order.		Percentage of actual workers employed.		Percentage of dependents to actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In cities.	In rural areas.	In cities.	In rural areas.
Jaipur State	10,000	6,153	62	38	4.5	96	90	61
A.—Production of raw materials ..	5,869	3,849	66	34	4	100	84	52
I.—Exploitation of the surface of the Earth.	5,857	3,842	66	34	4	100	84	52
(1) Pasture and agriculture ..	5,857	3,841	66	34	4	100	84	52
(2) Fishing and hunting ..	4	2	60	31	..	100	..	45
II.—Extraction of minerals ..	12	12	62	38	..	61	74	60
(3) Mines	1	1	40	60	9	31	200	136
(4) Quarries of hard rocks ..	5	2	52	48	1	51	36	92
(5) Salt, etc.	8	5	69	31	..	69	80	45
B.—Preparation and supply of material substances.	2,635	1,485	57	43	5	51	78	77
III.—Industry	1,745	1,074	62	38	5	62	62	63
(6) Textiles	536	387	72	28	6	67	36	39
(7) Hides, skins and hard materials from animal kingdom.	89	50	58	43	1	55	46	78
(8) Wood	162	78	48	52	2	46	88	109
(9) Metals	44	20	47	53	9	39	97	114
(10) Ceramics	147	92	62	38	1	61	37	60
(11) Chemical production ..	33	19	56	44	2	54	112	77
(12) Food industries ..	79	45	56	44	12	46	68	50
(13) Industries of dress and toilet	357	213	59	41	5	55	53	69
(14) Furniture industries ..	2	1	56	44	30	26	120	27
(15) Building industries ..	102	57	55	45	9	47	88	79
(16) Construction of means of transport.	4	2	68	32	29	23	63	136
(17) Production and transmission of physical forces.	1	4	42	58	42	4	137	..
(18) Industries of luxury and those pertaining to literature and the arts and sciences.	99	48	48	52	11	36	107	110
(19) Industries concerned with refuse-matters.	95	64	69	31	8	61	44	47

SUBSIDIARY TABLE I.—General distribution by Occupation—(contd.)

Class, sub-class and order.	No. per 10,000 of the total population.		Percentage of each class, sub-class and order.		Percentage of actual workers employed.		Percentage of dependents to actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In cities.	In rural areas.	In cities.	In rural areas.
B.—Preparation and supply of material substances—(contd.).								
IV.—Transport	103	51	49	51	10	39	101	105
(20) Transport by water ..	5	2	47	53	..	47	..	100
(21) Transport by road ..	64	35	54	46	14	40	90	84
(22) Transport by rail ..	35	14	41	59	3	38	166	145
(23) Post, telegraph and telephone services	4	2	42	58	9	33	202	121
V.—Trade	787	361	46	54	4	42	109	119
(24) Banks, establishments of exchange and insurance.	103	36	34	66	3	32	162	194
(25) Brokerage, commission and export.	22	6	25	75	8	17	154	373
(26) Trade in textiles ..	68	22	34	66	4	29	134	201
(27) Trade in skins, leather and furs.	16	8	49	51	3	46	138	100
(28) Trade in wood ..	1	1	76	24	12	65	40	29
(29) Trade in metals ..	1	4	44	56	27	17	94	176
(30) Trade in pottery ..	2	1	76	24	..	76	..	32
(31) Trade in chemical products	5	2	46	54	10	36	179	100
(32) Hotels, cafes, restaurants, etc.	14	7	55	45	6	49	136	75
(33) Other trade in food-stuffs ..	409	191	48	52	4	44	83	110
(34) Trade in clothing and toilet articles.	16	7	46	54	9	37	166	103
(35) Trade in furniture ..	2	4	47	53	7	40	166	106
(36) Trade in building materials	2	1	63	37	29	34	57	59
(37) Trade in means of transport	11	5	51	49	5	46	124	94
(38) Trade in fuel ..	44	33	76	24	7	68	66	28
(39) Trade in articles of luxury and those pertaining to letters and arts and sciences.	16	9	52	48	10	42	155	76
(40) Trade in refuse-matter ..	..	..	..	..	..	..	..	..
(41) Trade of other sorts ..	64	28	43	57	2	41	154	118

SUPPLEMENTARY TABLE I.—General distribution by Occupation—(concl'd.).

Class, sub-class and order.	No. per 10,000 of the total population.		Percentage in each class, sub class and order.		Percentage of actual workers employed.		Percentage of dependents to actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In cities.	In rural areas.	In cities.	In rural areas.
C.—Public administration and liberal arts.	897	448	50	50	8	42	130	92
VI.—Public force	102	97	55	45	10	41	114	93
(42) Army	106	60	57	43	16	41	110	62
(43) Navy .. ..	..	..	..	..	..	..	..	..
(44) Police	86	37	43	57	2	41	154	139
VII.—Public administration ..	209	94	45	55	11	34	180	99
(45) Public administration ..	209	94	45	55	11	34	180	99
VIII.—Profession and liberal arts	412	217	52	48	5	48	115	87
(46) Religion	324	172	53	47	4	49	91	88
(47) Law	8	2	29	71	19	10	289	204
(48) Medicine	14	6	44	56	11	33	145	124
(49) Instruction	9	4	40	60	13	27	152	150
(50) Letters and arts and sciences.	57	33	58	42	8	51	109	67
IX.—Persons living on their income	78	39	50	50	9	41	79	104
(51) Persons living on their income.	78	39	50	50	9	41	79	104
D.—Miscellaneous	605	371	61	39	8	54	66	63
X.—Domestic service	309	183	59	41	11	48	75	68
(52) Domestic service	309	183	59	41	11	48	75	68
XI. Insufficiently described occupations	123	80	65	35	6	59	60	53
(53) General terms which do not indicate a definite occupation.	123	80	65	35	6	59	60	53
XII.—Unproductive	173	108	63	37	4	59	27	62
(54) Inmates of jails, asylums and hospitals.	5	4	92	8	84	7	4	65
(55) Beggars, vagrants and prostitutes.	168	104	62	38	2	60	60	62

SUBSIDIARY TABLE II.—Distribution by Occupations in Natural Divisions—(concluded).

Occupation.	Number per mille of total population supported in													
	Jaipur State.	Jaipur City.	Bandikul.	Dausa.	Gangapur.	Hindaun.	Kot Kasim	Malpura.	Sawai Jaipur.	Sawal Madhopur.	Sambhar	Shekhawati.	Thikanes.	Torawati.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
(9) Cattle and buffalo breeders and keepers.	..	..	2	..	..	..	..	..	..	..	2	..	..	..
(10) Sheep, goat and pig breeders.	1	1	4	..	..	..	..	1	..	..	3	..	..	..
(11) Breeders of other animals (horses, mules, camels, etc.).	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(12) Hordamon, shepherds, goat herds, etc.	9	1	4	5	6	4	2	14	15	12	13	5	8	15
(13) Birds, bees, silk-worms, etc.	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2. Fishing and hunting	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Others ..	2	3	1	1	2	1	1	2	4	2	1	1	1	6
II.—Extraction of minerals ..	1	..	1	..	..	..	..	..	2	..	10	1	1	..
III.—Industry ..	174	204	182	167	162	135	158	166	159	154	175	202	166	177
6. Textile industries ..	54	80	33	79	64	50	32	41	64	57	50	44	28	41
8. Wood industries ..	16	12	6	15	11	13	24	15	16	13	16	20	18	20
9. Metal industries ..	4	15	3	4	3	7	3	4	3	5	4	6	3	2

12. Food industries ..	8	27	30	5	6	4	17	6	3	6	9	14	9	0
13. Industries of dress and toilet.	36	49	42	28	22	21	29	19	32	30	35	47	43	51
Other industries ..	57	110	69	43	57	40	53	71	40	43	59	72	65	56
IV.—Transport ..	10	39	300	4	17	7	8	6	7	6	16	9	8	6
V.—Trade ..	79	136	79	61	67	63	59	54	69	90	90	95	82	98
26. Trade in textiles ..	6	13	9	5	3	3	2	4	3	2	8	15	11	8
32. Trade in food-stuffs ..	1	4	2	1	..	..	..	2	1	1	3	1	1	1
33. Other trades ..	41	55	56	31	35	36	30	38	36	44	44	45	37	50
Other Trade ..	20	64	22	21	29	23	26	10	20	43	35	34	30	39
VI.—Public force ..	19	76	17	7	4	8	10	12	16	9	16	19	30	24
VII.—Public administration ..	21	133	11	14	15	12	11	14	21	15	15	5	12	22
VIII.—Professions and liberal arts.	41	86	41	23	42	31	38	45	28	39	40	42	49	54
IX.—Persons living on their income.	8	25	4	2	3	3	41	2	10	3	6	12	19	7
X.—Domestic service ..	31	113	71	16	19	18	8	29	19	24	30	44	37	23
XI.—Insufficiently described occupations.	12	21	4	10	6	11	..	9	19	24	6	5	8	10
XII.—Unproductive ..	17	15	7	29	8	16	2	17	22	17	10	25	6	13

SUBSIDIARY TABLE III.—Distribution of the Agricultural, Industrial, Commercial, and Professional Population by Natural Divisions or Districts.

	Agriculture.				Industry (including mines).				Commerce.				Professions.				Other occupations.			
	Population supported by agriculture.	Proportion of agricultural population per 1,000 of district population.	Percentage of agricultural population of		Population supported by industry.	Proportion of industrial population per 1,000 of district population.	Percentage on industrial population of		Population supported by commerce.	Proportion of commercial population per 1,000 of district population.	Percentage on commercial population of		Population supported by professions.	Proportion of professional population per 1,000 of district population.	Percentage on professional population of		Population supported by other occupations.	Proportion of other occupation followers per 1,000 of district population.	Percentage on other occupation followers of	
			Actual workers.	Dependants.			Actual workers.	Dependants.			Actual workers.	Dependants.			Actual workers.	Dependants.			Actual workers.	Dependants.
Jaipur State	1,511,768	586	65	31	463,188	175	61	38	234,603	149	40	33	231,832	89	50	40	159,970	60	61	38
Jaipur City	8,172	59	35	45	40,375	291	61	38	23,937	175	49	51	11,017	331	42	37	20,547	119	60	39
Bandikui	2,765	285	68	12	1,732	162	63	47	3,002	379	33	66	683	72	14	55	775	81	61	50
Dausa	205,478	637	68	32	55,149	176	67	32	20,482	65	19	60	11,119	45	48	51	17,221	55	60	30
Gangapur	47,312	656	70	20	11,039	162	67	32	6,005	83	55	11	1,710	65	60	39	2,160	34	61	35
Udaipur	122,051	646	66	33	25,031	136	62	38	12,165	69	40	61	10,031	51	54	45	8,264	44	60	39
Kot Kosim	12,111	661	55	45	2,631	153	12	67	1,215	66	39	63	1,831	100	36	63	189	10	39	61
Malpura	85,912	656	67	32	21,105	156	61	39	8,077	60	52	17	9,593	73	68	41	7,375	61	61	38
Bawal Jaipur	208,222	677	63	30	77,783	160	68	32	20,172	76	13	47	32,026	66	66	43	20,411	60	67	32
Bawal Madhopur	131,115	657	68	32	31,572	161	61	35	16,588	76	63	10	13,751	66	57	39	13,631	66	62	37
Bambhar	99,631	676	65	34	31,781	181	64	26	18,221	105	17	52	14,661	86	69	42	7,031	46	65	35
Shekhawati	156,813	610	61	39	88,731	203	64	45	30,703	101	40	69	22,119	77	60	40	21,081	74	57	42
Thikana	211,253	582	60	33	61,620	167	51	11	33,251	90	37	63	40,236	109	46	53	18,859	61	51	46
Torawati	119,081	570	61	38	13,407	176	58	42	21,171	69	12	67	26,112	106	10	70	11,271	46	64	35

SCBIDARY TABLE IV.—Occupations combined with agriculture, where agriculture is the subsidiary occupation.

Occupation.	Number per mille who are partially Agriculturists.													
	Jaipur State.	Jaipur City.	Bandikui.	Dausa.	Gangapur.	Ilindaun.	Kot Kasim.	Malpura.	Sawai Jaipur.	Sawai Madhopur.	Sambhar.	Shekhawati.	Thikanas.	Tornanati.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Total ..	28	1	16	12	42	40	28	41	18	29	25	35	54	25
I.—Exploitation of the surface of the earth.														
1 (a) Agriculture—														
1. Income from rent ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2. Ordinary cultivators	..	..	..	..	..	..	..	..	..	..	..	..	..	..
3. Agents, managers, etc.	56	..	..	34	166	..	..	466	..	133	66	11	..	71
4. Farm servants and field labourers	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5. Tea, coffee	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6. Fruit, flower, etc. ..	10	3	..	35	166	83	..	..	..	..	..	45	66	..
(b) Pasture—														
9. Cattle and buffalo, etc.	37	..	..	16	74	..	..	..	..	250	50	20	..	102

SUBSIDIARY TABLE IV.—Occupations combined with agriculture, where agriculture is the subsidiary occupation—(concluded).

Occupation.	Number per mille who are partially Agriculturists.													
	Jaipur State.	Jaipur City.	Bandikui.	Dausa.	Gangapur.	Hindaun.	Kot Kasim.	Malpura.	Sawai Jaipur.	Sawai Madhopur.	Sambhar.	Shekhawati.	Thikana.	Torawati.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
10. Sheep, goat, etc. ..	59	..	..	..	..	250	..	37	12	..	82	..	134	52
11. Breeders of other animals.	24	..	..	..	..	..	..	..	..	..	..	400	..	..
12. Herdsmen, shepherds	22	..	..	7	26	13	166	37	7	44	27	39	22	22
13. Birds, bees, etc. ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2. Fishing and hunting ..	77	..	..	..	..	..	..	1,000	..	..	..	..	..	..
Other groups 7-8 ..	43	..	..	..	347	112	..	233	5	172	..	..	109	25
II.—Extraction of minerals	53	..	..	..	..	..	..	..	22	..	40	58	269	23
III.—Industry—														
6. Textiles ..	43	..	22	9	40	143	269	66	20	26	51	76	138	28
8. Wood industries ..	182	5	..	76	173	289	118	269	116	231	145	248	133	97
9. Metal do. ..	76	..	..	47	128	103	353	277	46	101	58	75	66	79
12. Food do. ..	45	..	..	5	17	52	..	116	32	49	14	98	87	13
13. Industries of dress	108	..	36	46	80	242	167	177	65	131	110	150	183	66

Other industries ..	100	..	93	56	267	186	45	246	70	98	61	67	168	75
IV.—Transport ..	53	1	21	25	17	123	..	10	9	31	33	178	151	72
V.—Trade—														
26. Trade in textiles ..	23	1	..	2	56	45	..	48	29	112	5	42	18	4
32. Hotels, cafés, etc. ..	62	..	..	13	..	222	..	121	26	94	57	87	105	9
33. Trade in food-stuffs	46	..	..	20	64	111	7	90	21	102	22	39	84	14
Other trades ..	60	1	..	31	433	138	47	138	21	91	34	60	85	38
VI.—Public force ..	197	1	60	254	116	176	118	249	288	111	234	165	301	310
VII.—Public administration	103	5	97	172	23	116	31	165	139	178	74	91	145	95
VIII.—Professions and liberal arts.	82	6	16	73	100	185	127	86	80	125	68	53	109	66
IX.—Persons living on their income.	68	1	..	16	82	78	178	55	39	68	42	79	124	45
X.—Domestic service ..	41	3	6	10	34	75	83	29	18	38	26	59	107	29
XI.—Insufficiently described	14	..	..	4	19	39	..	17	4	27	12	17	40	13
XII.—Unproductive ..	44	..	..	20	44	100	..	93	43	66	12	55	61	32

SUBSIDIARY TABLE V.—Occupations combined with agriculture, where agriculture is the principal occupation.

Landlords (Rent-receivers).		Cultivators (Rent-payers).		Farm servants and field labourers.	
Subsidiary occupation.	No. per 10,000 who follow it.	Subsidiary occupation.	No. per 10,000 who follow it.	Subsidiary occupation.	No. per 10,000 who follow it.
1	2	3	4	5	6
Rent-payers ...	1,073	Rent-receivers ...	26	Rent-receivers ...	2
Agricultural labourers ...	57	Agricultural labourers ...	56	Rent-payers ...	25
Government employees of all kinds ...	2	General labourers ...	...	General labourers ...	1
Money-lenders and grain-dealers ...	44	Government employees of all kinds ...	1	Village watchmen ...	1
Other traders of all kinds ...	3	Money-lenders and grain-dealers ...	13	Cattle-breeders and milkmen ...	1
Priests ...	147	Other traders of all kinds ...	5	Mill hands ...	12
Clerks of all kinds (not Government) ...	1	Fishermen and boatmen ...	...	Fishermen and boatmen ...	...
Schoolmasters ...	2	Cattle-breeders and milkmen ...	10	Rice-pounders ...	...
Lawyers ...	...	Village watchmen ...	18	Traders of all kinds ...	2
Estate agents and managers ...	...	Weavers ...	...	Oil-pressers ...	...
Medical practitioners ...	3	Barbers ...	3	Weavers ...	...
Artisans ...	...	Oil-pressers ...	...	Potters ...	1
Others ...	453	Washermen ...	...	Leather-workers ...	1
		Potters ...	5	Blacksmiths and carpenters ...	7
		Blacksmiths ...	...	Washermen ...	...
		Others ...	260	Others ...	78

SUBSIDIARY TABLE VI.—Occupation of females by sub-classes and selected orders and groups.

Group No.	Occupation.	No. of actual workers		No. of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	Jaipur State	988,001	634,319	642
	I.—Exploitation of the surface of the earth ..	579,024	433,949	749
	(1) Pasture and Agriculture	578,908	433,940	749
1	Income from rent of agricultural land	35,750	4,225	118
2	Ordinary cultivators	470,198	351,082	738
3	Agents, managers of landed estates	380	2	5
4	Farm servants and field labourers	49,608	69,810	1,407
6	Fruit	627	100	173
7	Forest officers and rangers, guards	152	..	..
8	Wood cutters, firewood, lac, catechu, etc. ..	1,251	3,551	2,840
9	Cattle and buffalo-breeders and keepers	532	121	227
10	Sheep, goat and pig-breeders	496	126	254
11	Breeders of other animals, etc.	71	10	140
12	Herdsmen, shepherds, etc.	14,880	4,205	288
13	Birds, bees, silk-worms, etc.	2	..	..
	(2) Fishing and Hunting	56	9	160
14	Fishing	1	..	..
15	Hunting	55	9	163
	II.—Extraction of minerals	1,273	663	520
16	Coal mines and petroleum wells	4	3	750
17	Mines and metallic minerals (gold)	0	1	166
18	Minerals (jade, diamonds)	477	130	298
19	Rock, sea and marsh salt	785	520	662
20	Extraction of saltpetre	1	..	..
	III.—Industry	162,211	120,922	744
	(6) Textiles	41,356	60,695	1,467
21	Cotton-ginning, cleaning and pre-ssing	3,380	3,053	908
22	Cotton-spinning, sizing and weaving	30,538	51,900	1,696
24	Rope, twine and string	527	320	624
25	Other fibres (coconut)	24	76	3,166
26	Wool-carriers and spinners	300	1,010	2,805

Subsidiary Table VI.—Occupation of females by sub-classes and selected orders and groups—(contd.).

Group No.	Occupation.				No. of actual workers.		No. of females per 1,000 males.
					Males.	Females.	
1	2				3	4	5
28	Hair, camel and horse hair, bristle makers ..				6	1	166
30	Dyeing, bleaching, printing, etc. ..				6,466	4,323	668
31	Other lace, crêpe, etc. ..				25	3	120
	(7) Hides, skins, etc. ..				9,088	3,621	373
32	Tanners, curriers, leather-dressers ..				1,497	430	287
33	Leather-dyers ..				5,304	2,244	423
34	Makers of leather articles ..				2,678	947	353
35	Furniers ..				2	..	..
36	Bone, ivory, horn, shell, etc. ..				207	..	..
	(8) Wood, etc. ..				16,168	4,479	277
37	Sawyers, carpenters, etc. ..				14,107	1,152	81
38	Basket-makers and other woody materials ..				2,061	3,327	1,614
	(9) Metals ..				4,403	1,093	248
40	Plough and agricultural implement makers ..				37	2	54
41	Makers of arms ..				89	7	78
42	Other workers in iron ..				3,441	1,036	300
43	Do. do. brass and copper ..				746	44	58
44	Do. do. metals (tin) ..				52	4	78
45	Workers in mint, die-sinkers, etc. ..				35	..	..
	(10) Ceramics ..				15,456	8,682	561
46	Makers of glass and crystal ..				4	..	..
47	Do. porcelain and crockery ..				2	..	..
48	Potters and earthen pipe, etc. ..				15,380	8,679	564
49	Brick and tile makers ..				70	3	42
	(11) Chemical products ..				3,362	1,556	462
51	Manufacturers of matches, etc. ..				69	18	260
52	Do. aerated water ..				..	1	..
53	Do. dyes and paints ..				80	47	587
54	Do. and refining of vegetables ..				3,166	1,421	448
55	Do. of paper and cards ..				35	68	1,942
56	Other (soap, candle) ..				12	1	83
	(12) Food industries ..				6,242	5,570	892

SUBSIDIARY TABLE VI.—Occupation of females by sub-classes and selected orders and groups—(contd.).

Group No.	Occupation.	No. of actual workers.		No. of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
57	Rice-pounders	157	3,511	22,363
58	Bakers and biscuit-makers	109	4	36
59	Grain-parchers	514	365	710
60	Butchers	2,831	1,214	428
62	Butter, cheese and ghee makers	10	11	1,100
64	Sweetmeat-makers	1,740	48	28
65	Brewers and distillers	859	412	479
66	Toddy-drawers	12	..	..
67	Manufacturers of tobacco and opium	4	4	1,000
	(13) Industries of dress	37,371	18,670	499
68	Hat, cap and turban makers	4	3	750
69	Tailors, milliners	3,779	3,182	842
70	Shoe, boot and sandal makers	15,034	8,596	549
71	Other industries pertaining to dress	11	4	363
72	Washing, cleaning, dyeing, etc.	3,797	4,515	1,189
73	Barbers	14,114	2,364	167
74	Other industries connected with toilet	32	6	187
	(14) Furniture industries	14	10	714
75	Cabinet-makers, upholsterers	14	10	714
	(15) Building	9,403	5,547	569
76	Lime-burners, cement-makers	63	28	444
77	Excavators and well-sinkers	543	1,701	3,298
78	Stone and marble workers	8,558	3,652	426
79	Others (thatchers, etc.)	250	76	293
	(16) Construction of means of transport	43	12	279
80	Cart, carriage, palki, etc., makers	6	..	..
81	Saddlers, harness-makers	35	12	342
82	Ship and boat-makers	2	..	..
	(17) Production of transmission	96	..	..
83	Gas works, etc.	96	..	..
	(18) Industries of luxury	9,615	2,974	309

SUBSIDIARY TABLE VI.—Occupation of females by sub-classes and selected orders and groups—(contd.).

Group No.	Occupation.			No. of actual workers.		No. of females per 1,000 males.
				Males.	Females.	
1	2			3	4	5
84	Printers, lithographers, etc...	..	..	10	..	..
86	Book-binders and stitchers	..	..	13	..	..
87	Makers of musical instruments	..	..	6	3	300
88	Do. watches, clocks, etc.	..	..	44	..	..
89	Do. precious stones, etc.	..	..	6,073	766	114
90	Do. bangles, rosaries, etc.	..	..	2,615	2,130	350
91	Toy, kite, cage, fishing tackle, etc.	..	..	53	36	670
92	Other (managers of theatres, etc.)	..	..	2	..	..
93	(19) Industries of refuse matter	..	..	8,991	8,013	500
	IV.—Transport	..	..	12,262	1,080	88
	(20) Transport by water	..	..	53	6	94
95	Shipowners, etc.	..	..	23	..	..
96	Persons employed on steamers	..	..	30	5	166
	(21) Transport by road	..	..	8,076	1,055	130
98	Persons employed on roads	..	..	166	47	283
99	Cart, carriage-owners, etc.	..	..	1,427	48	..
100	Palki, etc., bearers	..	..	55	..	..
101	Pack, elephant, camel, horse, etc.	..	..	4,537	631	33
102	Porters and messengers	..	..	1,591	329	173
	(22) Transport by rail	..	..	3,729	39	7
103	Railway employees of all kinds	..	..	3,727	28	7
104	Labourers, employees on Railway construction	..	..	2	1	500
105	(23) Post office, telegraph, telephone, etc.	..	..	401	..	..
	V.—Trade	..	..	72,427	22,758	314
106	(24) Bankers, establishment of credit	..	..	8,410	921	109
107	(25) Brokerage, commission agents, etc.	..	..	1,469	..	..
108	(26) Trade in textiles	..	..	5,369	410	124
109	(27) Do. skin and leather, etc.	..	..	1,659	431	259
110	(28) Do. wood, etc.	..	..	116	154	1,327
111	(29) Do. metals, etc.	..	..	102	7	68
112	(30) Do. pottery, etc.	..	..	1	30	30,000

Subsidiary Table VI.—Occupation of females by sub-classes and selected orders and groups—(contd.).

Group No.	Occupation.			No. of actual workers.		No. of females per 1,000 males.
				Males.	Females.	
1	2			3	4	5
113	(31) Trade in chemical products			60	4	66
	(32) Hotels, cafés, etc.			1,326	619	466
114	Vendors of wine			1,274	616	483
115	Owners and managers of hostels			52	3	57
	(33) Other trades in food-stuffs			40,160	11,649	289
117	Grocers and general condiments			28,391	1,238	45
118	Sellers of milk, butter, etc.			1,080	1,133	1,182
119	Do. salt and vegetables			2,321	1,087	468
120	Do. sweetmeats, sugars			1,677	35	20
121	Cardamom, betel-leaf, etc.			1,071	4,832	4,511
122	Grain and pulse dealers			3,653	475	130
123	Tobacco, opium, ganja sellers			267	18	674
124	Dealers in sheep, goat, pig, etc.			621	280	450
125	Do. hay, grass and fodder			1,079	1,501	1,391
126	(34) Trade in clothing and toilet, etc. ..			1,545	350	232
	(35) Do. in furniture			200	21	80
127	Carpet, curtains and bedding dealers ..			28	18	642
128	Hardware, cooking utensils, etc.			232	3	12
129	(36) Trade in building materials			156	110	762
130	(37) Elephant, horse, etc., hirers			1,321	123	93
131	(38) Dealers in firewood			2,726	6,082	2,231
	(39) Dealers in luxury articles			1,445	811	561
132	Do. in precious stones			269	33	122
133	Do. in common bangles			1,026	778	758
134	Publishers, booksellers, etc.			150	..	..
	(41) Trade in other sorts			6,293	982	156
136	Shop-keepers not specified			5,821	946	162
137	Itinerant traders			428	22	51
138	Conjurors, acrobats			40	10	250
139	Other traders			4	4	1,000
	VI.—Public force			25,642	2	..

SUBSIDIARY TABLE VI.—Occupation of females by sub-classes and selected orders and groups—(contd.).

Group No.	Occupation.	No. of actual workers.		No. of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	(42) Army	15,926	1	..
140	Army (Imperial)	212	..	..
141	Army (Native States, etc.)	15,714	1	..
	(44) Police	9,716	1	..
143	Police (Imperial, etc.)	1,342	1	..
144	Village watchmen	8,374	..	..
	VII.—Public Administration	21,319	3,479	163
	(45) Public Administration	21,319	3,479	163
145	Service of the State	81	..	..
146	Rulers of Native States and Durbar officials	13,031	640	49
147	Municipal and other local services	183	..	..
148	Village officials	8,024	2,839	353
	VIII.—Professions and liberal arts	44,647	12,576	281
	(46) Religion	36,723	8,653	219
149	Priests and ministers	13,733	1,114	81
150	Religious mendicants, etc.	21,737	7,330	337
151	Catechists, readers, etc.	262	19	72
152	Temple, burial services	991	190	191
	(47) Law	647	..	..
153	Lawyers of all kinds	495	..	..
154	Do. clerks, petition-writers	152	..	..
	(48) Medicine	933	568	608
155	Medical practitioners of all kinds	644	33	51
156	Midwives, vaccinators, etc.	289	535	185
157	(49) Instructors, etc.	886	46	51
	(50) Letters and arts	5,458	3,309	606
158	Public scribes	17	..	..
159	Architects, etc.	345	..	..
160	Other (authors, photographers)	641	29	45
161	Musical composers, etc.	4,455	3,280	736
	IX.—(51) Persons living on their income	6,017	4,309	716

SUBSIDIARY TABLE VI.—Occupation of females by sub-classes and selected orders and groups—(concl'd.).

Group No.	Occupation.	No. of actual workers.		No. of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	X.—Domestic service	32,616	15,631	478
	(52) Domestic service	32,616	15,631	478
163	Cooks, water-carriers, etc.	30,352	15,631	511
164	Private grooms, dog boys, etc.	2,204	..	..
	XI.—Insufficiently described	10,248	10,736	1,047
	(53) Insufficiently described	10,218	10,736	1,047
165	Manufacturers unspecified	68	9	132
166	Cashiers, accountants, etc.	1,420	..	..
167	Mechanics unspecified .. ..	..	..	..
168	Labourers	8,760	10,727	1,224
	XII.—Unproductives	20,315	8,205	403
169	(54) Inmates of jails	967	96	99
170	(55) Beggars, vagrants	10,348	8,109	419

SUBSIDIARY TABLE VII.—Selected occupations.

Group No.	Occupation.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
	Jaipur State	2,636,647	2,658,666	—82
	(1) Exploitation of the surface of the earth	1,544,368	1,434,313	+7.1
	I.—Pasture and Agriculture	1,544,274	1,434,237	+7.1
1	Income from rent of agricultural land ..	100,395	110,467	—9.1
2	Ordinary cultivators	1,252,255	1,205,435	+3.7
3	Agents, managers of landed estates ..	1,300	..	..
4	Farm servants and field labourers ..	155,272	96,217	+38.0
6	Fruit, etc.	1,369	1,343	+1.9
7	Forest officers, rangers, guards	395	780	—49.3
8	Wood-cutters, firewood, lac, catechu, etc. ..	6,047	4,784	+26.4
9	Cattle and buffalo breeders and keepers ..	921	3,012	—69.4
10	Sheep, goat and pig breeders	1,201	1,011	+18.8
11	Breeders of other animals, etc.	221	952	—76.7
12	Herdsmen, shepherds	24,895	10,236	+1,432.1
13	Birds, bees, silk-worms, etc.	3	..	..
	(2) Fishing and hunting	94	76	+23.6
14	Fishing	1	16	—93.7
15	Hunting	93	60	+55
	II.—Extraction of minerals	3,109	924	+236.4
16	Coal mines and petroleum wells	18	81	—77.7
17	Mines and metallic minerals (gold)	17	1	+1,600
18	Minerals (jade, diamond)	1,179	..	..
19	Rock, sea and marsh salt	1,894	816	—132.1
20	Extraction of saltpetre	1	26	—96.1
	III.—Industry	400,079	420,716	+9.0
	(6) Textiles	141,260	*119,659	+18.5
21	Cotton-ginning, cleaning and pressing ..	9,611	9,411	+2.1
22	Cotton-spinning, sizing and weaving ..	111,806	90,516	+23.5
24	Rope, twine and string	1,330	108	+1,131.5
25	Other fibres (cocoanut)	113	290	—61.0
26	Wool-carders and spinners	2,040	1,646	—23.9
27	Makers of fur articles .. ..	..	971	..

